

{ Subscription Price,
{ \$5.00 a Year, in Advance

Agents for the Pacific Coast.

dec14, ry

SANTA CLARA COLLEGE,
Santa Clara, California.

Under the management of the Fathers
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-
ed in 1851, and in 1852 was incorporated, with the
privileges of a University. Diplomas are given in two
departments—the Classic and Scientific.
The College buildings are large and commodious,
while extensive play-grounds, with two covered gym-
nasiums, a swimming-pond, etc., afford every facility
for healthful exercise.
The College possesses a very complete philosophical
apparatus, and valuable collections of Mineralogy and
Geology. It has, also, practical schools of Telegraphy,
Photography and Surveying. Assaying of native ores
is taught in a thoroughly fitted chemical laboratory.
The Scholastic Year, which is divided into two ses-
sions of five months each, commences in August, and
closes toward the beginning of June.

TERMS,
Payable semi-annually in advance:
Matriculation Fee, to be paid but once.....\$15 00
Board, Lodging, Tuition, Washing and Mending
of Linen, School Stationery, Medical Attend-
ance and Medicines, Baths, Fuel, Light per
year.....350 00
Modern Languages, Drawing, and Music form extra
charges. For clothing, Books, Pocket-money, and the
like, no advance made by the Institution.
For further particulars, apply to
REV. A. VARS, S. J., President.
Jan-1-f

COLLEGE OF NOTRE DAME
San Jose, California.

YOUNG LADIES' INSTITUTE.
THIS INSTITUTION, WHICH IS INCORPO-
rated according to the laws of the State of Cali-
fornia, and empowered to confer academical honors,
commenced the Twenty-Second Annual Session on Mon-
day, August 10th, 1872. The course of instruction em-
braces all the branches of a thorough education.

TERMS:
Entrance Fee, to be paid but once.....\$15 00
Board and Tuition, per quarter.....62 00
Washing, per quarter.....12 00
Physicians' Fees, per quarter.....2 50
Piano, Vocal Music, Drawing and Painting, form ex-
tra charges; but there is no extra charge for the French,
Spanish or German Languages, nor for Plain Sewing
and Fancy Needle-work.
Payments are required to be made half a session in
advance. Pupils will find it much to their advantage
to be present at the opening of the session. Jan-1-f

ST. VINCENT'S COLLEGE,
Los Angeles, California.

THIS Institution, chartered according to the laws of
the State of California, and empowered to confer
Degrees, is situated in the City of Los Angeles, pro-
verbial for the salubrity of its climate and the beauty
of its scenery.
The faculty is composed of the FATHERS OF THE
CONGREGATION OF THE MISSION OF ST.
VINCENT DE PAUL, who devote themselves to pro-
mote the health and happiness, as well as the intellec-
tual and moral advancement of the students entrusted to
their care.
The College is open to all over the age of ten years,
who are competent to enter the primary course, and who
come with respectable recommendations, provided they
comply with the rules and discipline of the College,
which, though strict, are nevertheless mild and parental.

STUDIES.
The course of studies embraces a full course of Eng-
lish and Classical Literature, the various branches of
Mathematics, Ancient and Modern Languages, and also,
a Commercial Department, to prepare young men for
every branch of business.

TERMS:
For Board, Lodging and Tuition, per Scholastic
Year.....\$250 00
Washing, per Scholastic Year.....30 00
Piano and use of instrument, per month.....8 00
Violin, Guitar, Flute, etc., each, per month.....6 00
Vacation at the College.....40 00
Those who learn to play on one of the above named
instruments, will have the privilege of using a brass
instrument free of charge; otherwise, there will be a
charge of \$3 00 per month.
For further information, apply to
REV. JAMES MAGILL, C. M. President.
Jan-1-f

ST. VINCENT'S SCHOOL.

THIS Institution is situated in Santa Barbara, a short
distance from the sea, in the most delightful and
healthy part of the city. The grounds are extensive,
and the building is large and convenient.
The course of instruction embraces the usual branches
of a thorough English education. Spanish is also
taught.

TERMS,
Invariably half-yearly in advance:
Board, Tuition, Bed, Bedding, Washing, etc.,
per annum.....\$200 00
Piano and use of instrument, per month, \$6 00. 68 00
Guitar, per month, \$5 00.....52 50
No extra charge for plain sewing, Fancy Needle-
work, etc.
The Scholastic Year, of ten months and a half, com-
mences August 10th, and terminates on the last Tuesday
of June.
For further particulars, apply to
SISTERS OF CHARITY,
Santa Barbara, Cal.
Jan-1-f

ST. IGNATIUS COLLEGE,
San Francisco, California.

THIS Literary Institution, conducted by the Fathers
of the Society of Jesus, was opened for the recep-
tion of students on the 15th of October, 1855. It was
incorporated, according to the laws of the State, on the
30th of April, 1850, and empowered to confer academ-
ical degrees with "such literary honors as are granted
by any University in the United States."
The design of the Institution is to give a thorough
Classical, Mathematical and Philosophical education.
But besides the Classical, there is, also, a Commercial
Course.
The College is intended for day-scholars only.
The hours of class are from 9 o'clock A. M. to 3 P. M.
Punctual attendance is indispensable. In case of
absence or tardiness, a note from the parents or guard-
ians will be required.
Frequent tardiness or absence exposes the offender to
the loss of his seat.
Every Thursday of the Academic Year is a holiday.

TERMS PER MONTH, IN ADVANCE:
(No deduction is made except in case of long illness.)
Tuition, in Preparatory Department.....\$3 00
" in Grammar Department.....5 00
" in Higher Department.....8 00
EXTRA CHARGES:
For the use of Instruments in Natural Philosophy,
and Chemicals, first year, per month.....\$3 00
For the use of Instruments, etc., second year, per
month.....5 00
For each Academical Degree.....10 00
Jan-1-f

SAINT MARY'S COLLEGE,
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS
Offers every facility for acquiring a thorough
Education, whether Classical, Scien-
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL
Course, receive the degree of A. B.; the Scien-
tific, B. S.; the Commercial, Master of Accounts.
The Commercial Course has been established for the
convenience of those who wish to acquire a good, prac-
tical education in as short a time as possible.
While proper care is bestowed on every branch in the
College, our own language receives special attention.
The daily exercises of the Students in Grammar, Com-
position and Rhetoric are publicly discussed and cor-
rected in the class-room.

TERMS PER SCHOLASTIC YEAR,
Payable half-yearly in Advance:
Board, Tuition and Washing.....\$250 00
Entrance Fee.....10 00
Physician's Fee and Medicines.....5 00
Vacation at College.....40 00
Day Students.....60 00
Modern Languages, Music and Drawing form extra
charges.
REV. BROTHER JUSTIN, President.
Jan-1-f

ST. JOSEPH'S COLLEGE,
Rohnerville, Humboldt County,
California.

CONDUCTED BY THE PRIESTS OF THE
CONGREGATION OF THE MOST
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A
picturesque elevation at the confluence of Van
Duzen and Eel rivers, and near the town of Rohnerville.
It is accessible from the chief towns in the vicinity by
daily stages, and from other parts of the State by vessels
and steamers, via San Francisco and Eureka.
The course of studies is classical, scientific and com-
mercial. Splendid apparatus has been secured for teach-
ing the natural sciences.

TERMS PER SCHOLASTIC YEAR,
(Payable half-yearly, in advance.)
For board, lodging, tuition, washing and mend-
ing linens.....\$225 00
Entrance fee, to be paid only once.....10 00
Vacation at College.....40 00

DAY PUPILS.
Senior Class.....\$60 00
Junior Class.....40 00
Music, vocal and instrumental, drawing, and modern
languages will form extra charges. The two sessions of
the scholastic year commence, respectively, on the 16th
of August and the 16th of January.
All communications regarding the College to be ad-
dressed to the Secretary, REV. F. ANTHONY.
Very Rev. P. HENNEBERRY,
Superior.

St. CATHERINE'S SCHOOL,
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.
DOMINIC.

THIS Institution affords every facility for the acqui-
sition of a refined and solid education. The Acad-
emy was founded in 1850, and now ranks among the
most successful Educational Institutes in the State.
The course of instruction embraces the English,
French, Spanish and Latin languages, Rhetoric, Elocu-
tion, Composition, Ancient and Modern History, Bio-
graphy, Mythology, Chemistry, Geography, Astronomy,
and use of Globes; Vocal Music, Instrumental Music,
including Piano, Guitar, and Organ; Writing, Draw-
ing, Painting in Water Colors and in Oil; Tapestry,
Plain and Ornamental Needle-work, etc.

TERMS:
(Payable half-yearly, in advance.)
Board and Tuition, per Scholastic Year.....\$225 00
Washing.....45 00
Entrance Fee.....10 00

EXTRAS:
(Payable half-yearly.)
Piano and use of Instrument.....\$60 00
Organ " ".....50 00
Guitar " ".....50 00
Vocal Music, in Class.....20 00
Private Lessons.....40 00
Drawing and Painting in Water Colors.....30 00
Painting in Oils.....20 00
Board during Vacation.....40 00

The Academic Year consists of two equal terms, the
first commencing August 16th, the second, January 23d.
Pupils of any religious denomination will be received,
but, for the sake of uniformity, all are required to be
present at the regular religious services of the Institu-
tion.
Pupils entering after the commencement of a term are
charged for such portion of it as may remain. No de-
duction, however, will be made if the pupil is with-
drawn during the season, except in case of sickness.
Parents may rest satisfied that every attention, con-
sistent with the spirit of a firm but mild government,
will be paid to the comfort of the young ladies placed
at this Institution.
Letters of inquiry may be addressed to the SISTER
SUPERIOR.
my25-tf

FRANCISCAN COLLEGE,
Santa Barbara, California.

THE Sixth Session of this Institution conducted by
the FATHERS OF THE ORDER OF ST. FRANCIS, will
commence on the first Monday in August.
The object of this institution is to give a good Eng-
lish, Mathematical, Classical and Philosophical Educa-
tion at the lowest possible cost—a want long felt in Cal-
ifornia—and thereby bring its advantages within the
reach of all.

TERMS:
Entrance Fee, (to be paid but once,).....\$15 00
Tuition, Board and Washing, per session of ten
and a half months.....150 50
Music, French and German form extra charges.
Those who spend their vacations at the College will be
charged \$30.
Payments must be made semi-annually in advance.
Parents will pay for medical attendance, and supply
toilet articles, etc.
Money will not be advanced by the College; for the
purchase of necessary articles, a sufficient sum must be
deposited.
For further particulars, apply to
Jan-1-f REV. J. J. O'KEEFE, O. S. F.

ST. JOHN'S INSTITUTION

FOR THE

Education of Young Ladies,
San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE

HEART OF MARY.

TERMS FOR BOARDERS:
Board, Tuition, Washing and Mending, per annum, \$200
Entrance Fee, to be paid but once.....10
Tuition on Piano, per annum.....60
French, per annum.....25

No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:
Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.
For Prospectus and further particulars apply to
SISTER CARMEN ARGELAGA,
Superior.
aug24-tf

CONVENT
OF THE
Immaculate Heart of Mary,
Gilroy.

FOR THE EDUCATION OF YOUNG LADIES
CONDUCTED BY THE SISTERS OF THE
MOST HOLY AND IMMACULATE
HEART OF MARY.

TERMS FOR BOARDERS:
Board, Tuition, Washing and Mending, per an-
num.....\$200
Entrance Fee, to be paid but once.....10
Tuition on Piano, per annum.....60
French, per annum.....25
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.

TERMS FOR DAY SCHOLARS:
Primary, per month.....\$2 00
Elementary and Senior, per month.....3 00
Tuition on Piano, per month.....6 00
French, per month.....2 50
No extra charges for Tapestry, Embroidery, Plain
and Ornamental Needle-work, nor for the Spanish
language.
For Prospectus and further particulars, apply to
SISTER RAYMUNDA CREMADELL,
Superior.
N. B.—The above Establishment is, also, the Noviti-
ate of the Order.
aug24-tf

GREAT
PREPARATIONS
FOR A EIG
FALL TRADE.

J. J. O'BRIEN & CO.
606 Market Street,

HAVE just received forty cases of Foreign Goods,
especially adapted for the present season, and con-
sisting of the newest styles and best makes of
SHAWLS,

SILKS,
POPLINS,
WATERPROOFS,
BLANKETS,
FLANNELS,
ROBES DE CHAMBRE.

J. J. O'B & Co. respectfully invite all intending
purchasers to read the following list of prices, and call to
examine their fine fresh stock of goods before purchasing
elsewhere, for, most assuredly, a large saving can be
effected:
10 pieces fine satin-finished black Silk, \$2.50 per yard;
actual value, \$3.50.
5 pieces heavy gros black Silk, \$1.50; well worth \$2.25.
Rich plain colored Silks, \$1.75 per yard; reduced from
\$2.50.
20 pieces French striped Silks, reduced to half-price.
84 pieces (O'Reilly, Dunne & Co's) Irish Poplins, \$1.50
per yard; usual price, \$2.25.
6 cases new Japanese Silks, 50, 60, 75 and 87 1/2 cents per
yard.
120 pieces Japanese Poplins, 37 1/2 cents per yard; reduced
from 50 cents.
5 cases extra heavy Mohair Poplins, 25 cents per yard
actual value 50 cents.
200 pieces black and colored Satin de Chine, 60 cents per
yard; worth \$1.
Black and colored French Merinos, 62 1/2 cents per yard;
reduced from \$1.
2 cases Scotch Plaids, 25 cents per yard; beautiful
colors.
200 Broche Shawls from \$8 upward.
500 very handsome striped Shawls from \$2.50 upward

MOURNING GOODS.
Black Drap d'é 6, Poplin Alpacas,
Cashmere, Silk Alpacas,
Henrietta Cloth, Cretannes,
Bombazines, Foulards,
Biarrizt Cloths.
A very nice Black Alpaca for
25 cents a yard.

On account of the reduction of Wool, we have re-
duced all our Woolen Goods fully 25 per cent. and are
now prepared to offer all makes of
BLANKETS,

FLANNELS and
CASSIMERES

At greatly reduced prices. Also Marseilles Spreads;
Table linens, Napkins, Sheetings, Canton flannels and
all makes of muslins at reduced prices. A fine line of
Ladies' Gotton and Merino Underwear—very cheap;
Men's Merino and Woolen Underwear—very cheap;
Boy's Merino Underwear, very cheap; Misses' Merino
Underwear, very cheap; Ladies' Misses' and Children's
Cotton and Woolen Hosiery, very cheap; Ladies' Corsets
from 25 cents upward; Ladies' soiled Kid Gloves, very
cheap; Jouvins colored and black Kid Gloves \$1.50 a
pair.

J. J. O'BRIEN & CO.,
606 Market Street,
One Door from Montgomery.
nov16-tf.

The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. II.

SAN FRANCISCO, DECEMBER 14, 1872.

No. 14.

EDITORIAL NOTES.

OUR "live" contemporary, the *Chronicle*, undertakes to quiet the nerves of those people in America, of whom it avers there are many "who think they see in the not distant future a great contest to grow up between Protestantism and the Roman Catholic Church." To people of this class it tells us "the Roman Catholic Church is a great bugbear, and they think they see in its growing power, its accumulation of members, and its acquisition of property, a menace to republican liberty, and a threat to our free institutions." After setting forth the fears of this class, of which it does not profess to be a member, it goes on to admit that there "is one feature of this Church, that in any land where it can gain control is undoubtedly of a dangerous tendency, and that is the recognition of a spiritual power and an allegiance to the Pope of Rome higher than that due to the laws and civil magistrates of the country." Does not the *Chronicle* know that no Catholic in the United States is bound in any manner to obey the Pope except in matters of faith and morals? Why is this dangerous to a free country? The Catholics certainly have a right to demand that the Government shall not interfere with our religion. Do any of the Protestant denominations pretend that they would tamely submit to have the Government pass any law which should abridge their rights in such matters? Would any of them stand quietly a law passed for the purpose of discriminating against their particular sect? We don't think any of them will admit it. Every man of any sense ought to know that all this stuff about "allegiance to Rome" is all nonsense. We owe allegiance to God, and with that allegiance no government, whether professedly Christian or infidel, has any right to interfere. If it does so interfere, then it becomes the duty of Christians to resist; or, if powerless, do as the early Christians did, flee to the caverns and other hiding-places for safety. CHRIST demands that all shall be given up, if necessary, to follow Him. But after maliciously throwing this out to frighten the nerves of its brainless readers, the *Chronicle* gives them these assuring words: "But surely, we may regard this as a remote danger, and one hardly possible to a land of universal education, where all are clothed with the duties of the elective power." If any one thing flatters the Yankee character more than another, it is to remind him of his immense learning. "Knowledge is power"—"we have knowledge; therefore, we have power!" "Come on, then," he feels like saying, "ye ignorant hordes of superstitious Rome, and we will show you that learning can govern brute force!" This assurance of the *Chronicle* ought to quiet the nerves of all those who in their school days advanced to the column in the spelling-book headed with the word "baker;" or, by twisting the lower jaw half out of joint, and biting the tongue until it is sore for a week, manage to make legible the proud cognomen their parents gave them. But for fear this would not do it, the *Chronicle* proceeds to inform them of the waning power of the Church. This is, indeed, a balm to make the wounded whole. After assuring us that the Church is going down, it offers the greater consolation in the fact that "Mohammedanism is not on the wane, and while the 'Sick Man' of Turkey grows no worse, the Khedive of Egypt is asserting his position among the recognized powers of the earth. So long as England rules India its millions will maintain the religion of Bhudda. China, Corea and Japan, with their vast millions of people, are breaking down the walls of their isolation, and coming into the fraternity and intercourse of nations." So the infidels are going to make common cause with the Pagan nations against the Church? Protestantism expects to find powerful allies in the persons of the worshippers of "Josh" and Bhudda! But after this "comprehensive view," as he calls it, we find the writer going back to the schools, and the article closes with the opinion that "the Church that can triumph over the school-house is, indeed, divine." This is just our opinion. Any church that can triumph over the infidel training of our schools is indeed divine.

THE dog that took it upon himself to bay the moon, has been considered a very foolish canine; but he has been equaled, if not eclipsed, by a writer in the *California Republican*, who barks at the great annihilator of

Mr. JAMES ANTHONY FROUDE with about the same result. The noise of each may annoy for a moment those immediately around them, but neither the moon or Father BURKE observe the presumptuous puppy.

"LET us now inquire of history what that ecclesiastical liberty which Father BURKE talks of, and which he justly accuses the kings of England of curtailing, claims to be. This is a question which concerns every American citizen; it is the question which this country will have to solve, if not by timely self-protection, then, one day, by civil war and that bloodiest of conflicts, a religious revolution." So writes an editor, in this city, who seeks to lead his political party. This writer has a great deal to say about "Popish institutions," but we have not yet noticed what steps of "timely self-protection" he proposes to take. We know there are those who would now plunge this nation into the "bloodiest of all conflicts, a religious civil war," but we yet hope they are few. These scribblers, their patrons, aiders and abettors, had as well understand, however, that the Catholics of America "know their rights, and, knowing, dare maintain them." They deplore any agitation of this kind, but will not shrink from any duty imposed. These mutterings, coming even from an insignificant source, should remind Catholics that it may be necessary to have some proper organization, some understanding, so that a storm may not come on and find them unprepared.

If a premium should be offered for a champion falsifier, we have chosen our man to enter. The father of lies himself could not crowd more falsehood into five short sentences than our man. We quote from a San Francisco daily: "In the person of Pope ADRIAN IV it [the Church] claimed to dispose of Ireland to the Normans. In the person of CLEMENT VII it disposed of England by an Interdict. In a subsequent Pope it sanctioned the scheme of murdering Queen ELIZABETH. In Pope GREGORY XIII it glorified the massacre of St. Bartholomew's Eve. In PIUS IX it claims power to add two new dogmas to Divine Revelation, and opposes the progress of science, freedom, and civilization." Now, then, who dares enter any one against our champion?

WE have noticed but little kicking of late against "Romanism" in the columns of our neighbor, the *Pacific*, but it can't stand any evidence of Romanish education; and feeling sore over the success of the Christian Brothers in raising sufficient funds for their College, it prints, under the head of "Romanish Zeal," the following: "Our fellow-citizens of the Roman Church do not mean to be behind in zeal for education in our State, and especially in our City. A building is in course of erection for the 'Christian Brothers,' at the corner of Eddy and Larkin streets, capable of accommodating, it is said, one thousand pupils. If Protestants resign education to the State, and the State makes no provision for religious instruction, must not Protestants be at a disadvantage? Protestants should be wide-awake, generous, provident, and so surround and supplement the State education that the Republic get no detriment, or as little as possible." Now we believe that each school should receive aid from the State in proportion to the number of children educated. Then if our Protestant brethren desire Christian education, why don't they join in with us in the matter? We are certainly willing that their denominational schools shall receive aid from the State for every child educated. No Catholic will grumble at paying his school tax under such an arrangement. But, if we understand the *Pacific*, it desires the State to do something more for Protestant schools, and something to discourage Catholic institutions of learning. Do we apprehend correctly the meaning? Does the *Pacific* acknowledge that it is afraid of an equal footing? If people will patronize Catholic schools, they are apt to be the best; then why not strive to make other schools equal, instead of demanding interference on the part of the State?

MAKING room for five of Father BURKE's lectures in two issues has somewhat disturbed the regular order of our matter. The fifth lecture we have had to crowd up, somewhat, into smaller type. This lecture occupied nine columns in the *Metropolitan Record*, one of the largest

quarto papers in the United States. We copy from the *Record*, except the first paragraph or so, which we took from the New York *Sun*, having commenced setting from that paper. CLOUDLET'S Story, promised for this week, has also been crowded out.

THE CATHOLIC PUBLICATION COMPANY have printed Father BURKE's Lectures, in reply to Mr. FROUDE, in pamphlet form, and will sell them at twenty-five cents. This will give all those who desire it an opportunity of procuring the lectures in a shape in which they can be preserved, and at a price within the reach of all.

CARELESSNESS is a fault we do not like to apologize for, because there is hardly ever an excuse for it. It is not the fault of his readers if an editor has other matters to attend to than editing his paper; they are supposed to pay him for his time, and it belongs to them. If he makes a historical statement, they want to feel certain of its correctness. They expect him to take the time to examine closely all such matters. Acknowledging all this, it is very provoking to us to find ourselves committing a gross historical blunder. We may as well call it by the right name. We stated that the doctrine of the Immaculate Conception was denied by NESTORIUS, when it was the maternity of MARY he denied. He divided JESUS CHRIST into two persons; one the person of the man JESUS, the other the person of GOD, the WORD. It followed that JESUS CHRIST was not GOD, but only a man united to GOD more intimately than other men. He said "that to call the Virgin the mother of GOD would justify the pagan folly of giving mothers to their god's." This would, as a matter of course, involve a denial of the Immaculate Conception, but this is not what we were speaking directly of, and the blunder is not thereby relieved. We wrote in haste, only referring to a book for a date without thinking of reading a word of the text. What with trying to unravel a tangled business skein, and four or five printers standing hungry for "copy," one can not always satisfy oneself. But such errors, in our estimation, hardly come within the limits of the excusable. We don't ask to be excused.

WE hope no one will forget the Ladies' Fair now in active operation at Pacific Hall, on Bush Street. We very much regret that we are compelled to go to press before we can get any report of progress, but we will have full reports next week. When parents gather the little ones around the family fireside, they should think of the little waifs who are dependent on their charities for subsistence. No kind paternal hand smooths out the little ringlets or wipes the tear of sorrow from the orphan's face. The Sisters—the noblest of the human race—devote their entire lives to the cause of these homeless, parentless children of misfortune, then why can not each one of us devote a little of our earnings to the same. Let each one who has the cause at heart devote one day's income to this purpose, and the wants of the Sisters and the little ones will be abundantly supplied.

ADVERTISEMENTS have crowded upon us so fast this week as to encroach upon our reading matter. This is something we had not intended to allow, but so many coming in at the latter end of the week, we had not time to provide otherwise for them. Business men always like to advertise in a finely printed paper, and, for typographical neatness, we will show the GUARDIAN with any paper in America. Subscriptions are also flowing in daily, and we are confident that in a few months, at most, our circulation will excel that of any weekly paper printed on the Pacific Coast, and every dollar the paper earns, and more, shall go toward its improvement. We intend to demonstrate the fact that Catholics are capable of appreciating a first-class paper, and that they have the disposition and ability to sustain one. Non-Catholics will see, as a matter of course, that it is to their interest to advertise in the GUARDIAN, as their business will be thus brought before people they would not otherwise reach. And where so much bigotry exists, and where so much is being said against us, our people justly appreciate those who can lay aside prejudice, if any they entertain, so far as to patronize a professionally Catholic paper.

WE have received a copy of the Georgetown College Journal, a monthly periodical edited by the students of that venerable seat of learning. Among the names of

the editors we find one or two whom the writer of this notice remembers as "small boys" at the time that he was pondering over his *Tongiorgi* in the class of 1869, at the same institution. The editing of a newspaper was much talked of among the students even in those days, but the enterprise was left to pupils of the present year to bring to successful issue. The first number shows that the managers and writers are fully competent to do what they promise in their prospectus. The articles are well written, and will well repay a careful reading. We wish the *College Journal* a long and prosperous career.

ACCORDING to the *Stanislaus County News*, the farmers of the San Joaquin Valley are yet busy burning straw and stubble. The act is justified on the ground that the farmers who own this straw have no cattle to let in; but do they never expect to have another dry season? And do they take into account the fact that, in such event, this straw becomes very valuable? But a cost of fifty cents per ton will so stack this straw that it will keep for years. Then, in case of a series of dry seasons, the man who has the feed for stock can command his price for it, or dictate the price he will pay for poor, starving cattle or sheep. But if it had no other value than for manure, it is a sin to burn it. The farmers of California will soon find that the system of taking every thing away from the land, and giving it nothing, will so impoverish it that it will refuse to yield a profit. The *News* remarks on this subject: "There is always from two to three months in the year that feed for every description of stock, and more especially for cattle and sheep intended for market, is very scarce. There are thousands of head of cattle and sheep that could be kept in a good marketable condition from now until the spring grass is plentiful, by the feeding on rich wheat straw. Our valley is accessible to the butchers from San Francisco, Stockton and Sacramento. Owners of stock would soon learn where there is feed, and would most assuredly find it to their advantage to pay remunerative prices to the farmer who would furnish him with it. One of our most successful cultivators of the soil assures us that he could well afford to pay \$40 a month for hired help to save his straw. Again, he says that stubble is a splendid fertilizer of the soil."

THE POPE AND THE HOLY CITY.

THE nineteenth century has presented no more glorious spectacle than that which is now to be witnessed in the Eternal City of Rome. Encompassed on all sides by enemies, open and secret, his dominions in the hands of the Sardinian robbers, the Holy Father is still the great sovereign that he ever was; and his glory shines out, that all the world may see and be gladdened. We shall say nothing of the action of his children, from world's end to world's end, in allowing the insults now being offered to the head of the Church, nor do we know that the time or occasion for such resentment be fit; but it must be humiliating to every true Catholic, in considering in what straits the Holy Father now finds himself. It is, indeed, a grand thing, the picture of that one man, old in years, feeble in body, with no bands of armed men or ships of war upon the sea, with no temporal kingdom, yet receiving the homage of hundreds of millions from all parts of the known world. The sun never goes down upon all his subjects at once; and no second in the day but hears the prayers of the faithful ascending for the welfare of the Holy Primate. Will not such a spectacle command even the admiration of the most bitter opponents of the Church of which he is the head? Great as he was when the Eternal City claimed him for her sovereign, when the holy places were his own, to us, in this hour of adversity, he seems even greater and more glorious than before. Though enfeebled in body, his mind is still as vigorous as on the day when he first took possession of the keys. His enemies have had cause of late to understand that he is not unthoughtful of the great dignity of which he is the exponent, and that adversity can in no way affect him to their advantage. On the sixteenth of last month, Signor Sella, the Minister of Finance at Rome, addressed a communication to the Holy Father, in which was guaranteed to him the payment of a large annuity, voted him by the Italian Parliament. Without any delay whatever, and very properly, too, Cardinal ANTONELLI replied to the Minister, notifying him that the POPE declined to receive the annuity. This was exactly as it should be; and we are surprised that VICTOR EMMANUEL, with his knowledge of the character of the Holy Father, should have permitted himself to be so humiliated. He should have understood that PIUS IX could not or would not receive an annuity from his government, without tacitly and practically acknowledging himself a stipendiary of that government—that in such case he would be forced to admit that his presence in Rome was at the pleasure of the present ruler. But such an acknowledgment the brave old man never will make; and VICTOR EMMANUEL but offers his bribes in vain. He also should have understood that there are too many Catholics in all lands, who are only awaiting the opportunity to pay their tithes to

the Holy Father, for him to be forced to the acceptance of such a paltry offering as the Parliament would have made.

In strange contrast is the Rome of to-day with the Rome which acknowledged the Holy Pontiff for its sovereign. He who was to have improved the condition of Rome by the innovations which he would introduce, has indeed made a sorry mess of it—so sorry, indeed, that many of the party who at first favored him now openly announce themselves his enemies. They who would move Heaven and Earth to rid the city of the Holy Father, would now do even more to be rid of the master they have put upon themselves. None know this more clearly than does VICTOR EMMANUEL himself; and the innovation of keeping a standing army within the gates is an acknowledgment of the fact which none can fail to understand. Whether such an innovation will conduce to the better condition of the city, remains to be seen; but one thing is sure enough—thus far it has had the opposite effect. We are continually hearing of abuses which never existed before—which are attributed to the presence of the soldiery, during the sitting of the Parliament. A correspondent from Rome tells us that the condition of the place is so bad that the children going to and from school require the presence of an escort to protect them from insult, and worse. Is not this a withering commentary on the benefits of the new Government? The streets of the once most orderly city in the world now the parade-ground of lawlessness and ruffianism! This is what VICTOR EMMANUEL would describe as "Italy emancipated and regenerated." We can well believe it has been regenerated; for such scenes as are daily enacted within its walls remind us much of the lawless days when the emperors held sway, and heathenism and idolatry had the upper hand. And another innovation which this enterprising King would make has a peculiar significance. It is an innovation which is destined, it is thought, to improve the public morals. We hardly doubt that, in some respects, it will tend to such an end. It is intended to build a new prison—one which shall be able to accommodate twelve hundred offenders. To guard so large a number, of course a larger band of soldiery will be required; but what cares the King for the extra expense? He is alive to the necessity of improving the public morals, and he will do it at any cost. Does it not sound a little strange, however, that Rome, which heretofore accommodated its criminals with fewer prisons, should now need a bastille of such magnificent proportions as VICTOR EMMANUEL would erect? Does it not strike the candid reader that the morals of the city have been fearfully corrupted during the past two years, that crime should have increased so rapidly? Does it not still further suggest itself to the mind that the new Government must be the cause of these increasing abuses? So far from improving the condition of the people, it is clear that the new Government is doing the very opposite, as is confessed by its own acts. How long must such a state of things last, is a question which will suggest itself to every lover of the Church, and its head, the Holy Father.

"GROWTH OF GIANT POPE."

IN the *Galaxy*, for December, there appears a paper entitled the "Growth of Giant Pope," which is couched in such elegant English as to gloss over its many gross historical inaccuracies and the inconsistencies of the writer's own statements, the one with the other. He notes the arrival in Rome of an insignificant stranger who planted the Christian religion there: of SAUL of Tarsus in charge of soldiers, and the grand spread of religion, until he comes to say:

Time, increase of numbers, increase of wealth, the exigencies of a prolonged struggle, gradually developed organization. Little by little enthusiastic missions became established congregations or churches; and the churches, each for itself, appointed officers to conduct their services and administer their charities. Before the close of the first century there were deacons, (servants) who provided and served the communion feasts; presbyters, (elders) whose business it was to feed the poor of the flocks; bishops, (inspectors) who acted as presidents of the elders. A similar development may be traced in the idea attached to the word *church*. Derived from a Greek word which means "pertaining to a lord," it signified to the early disciples "the house of the Lord," and was applied by them to the room or dwelling in which they worshipped. In very early days, however, it came to stand for the assembly of the faithful in any particular city, and, before long, for the entire body of believers throughout the world.

How absurd this idea of the development of the Church in the light of the Scripture, the authority of which the writer seems to acknowledge. There was a *Church* long before any body of Christians owned a house of worship. CHRIST said: "He that will not hear the *Church*, let him be to Thee as the publican and the sinner. [We quote from memory.] No man ever hated his own flesh, but loveth and cherisheth it, as also CHRIST doth the *Church*." "The husband is the head of the wife as CHRIST is the head of the *Church*," and innumerable such references, which could not have referred to the *house* in the literal sense. Neither could

CHRIST have meant the house when he said to PETER: "Thou art PETER, and on this rock I will build my *Church*." He was not going to build a literal house on PETER! Then it must follow that the development was the other way, and the house took its name from the establishment, and that it applied primarily and originally to the "entire body of believers throughout the world." The writer, however, contradicts himself, for a little further along, in showing how weak and insignificant the Church of Rome was at the beginning, he says: "Originally, and for a long period, its assemblies were held in private houses, in concealments, in the catacombs. It is certain that for more than two centuries—that is, down to the peace of ALEXANDER SEVERUS, it did not possess a public edifice for public worship." Then they were driven about from pillar to post, and every little room, every cavern they met to worship in being called the "House of the Lord." The organization from this became to be called the Church! And the writers in the New Testament, in commending the faithful to hear the Church, were talking the worst kind of nonsense. This "development" is almost equal to DARWIN's development of man from the monkey.

Our author develops the clergy in about the same manner, as he tells us that: "Toward the close of the third century secular avocations were wholly renounced; a bishop might no longer be, like Paul, a maker of tools, or, like Peter, a fisherman; he must attend to his ecclesiastical duties alone, and he was no doubt maintained by his people. At this period, too, we, for the first time, meet with ordinances requiring the laity to show especial respect to the clergy. Thus, at last, we have a priestly caste in the Christian Church."

Of course the command of JESUS CHRIST, to "leave all and follow me," has no bearing on the case. The command, to "go teach all nations," gave the Disciples no priestly character. "And they were ministering to the LORD and fasting, the HOLY GHOST said to them, separate me SAUL and BARNABAS for the work to which I have taken them." In the New Testament the clergy were commanded to preach, and the laity were commanded to hear—obey. If this was not an ordinance of respect, we do not know where one is to be found.

The writer does not "develop" a true, full-fledged Pope, until GREGORY the Great, A. D. 590. But he goes on the same principle in developing the Pope as in the Church and the clergy, and has proved nothing. Commencing wrong, as a matter of course he must end wrong. These attacks on the Church are now filling nearly all the secular newspapers and magazines in the country, and it behooves Catholics to be prepared for a general attack all along the line.

OH, that the spirit of Paul or Luther once more penetrated our clergy, and woke their congregations from the fatal apathy of the formal, fashionable Protestantism of our day! It can not resist the aggressive power of Rome, any more than a defenseless old woman could resist the murderer who steals at midnight to her bedside. While our wordy, fluffy, plagiaristic, clerical drones are thinking of nothing but how to grow wealthy, and are preaching as God's message, to the souls of men, "the great principle is, be sure that whatever you buy is worth what you pay for it," thus making a mockery and a farce of all that glorious gospel which has shed benignant light from Bethlehem on the world, the priests laugh over their cups, and say, "what have we to fear from such a hollow sham as that? Ours is a religion, a reality, a power." And so it is, a power of darkness and death, creeping on in the stillness and binding the strong man as he sleeps, stealing his armor, and spoiling him of his goods. The dry bones of our Protestantism lie withered and bleached in the valley, as in Ezekiel's vision of the prostrate glories of Israel; and unless an honest Press do the work of a drowsy and inefficient ministry, they will never more rise up again and live.

We clip the above first-rate obituary notice of Protestantism from one of its allies, the "flash" daily. The great onward march of GOD's established Church can not be stayed by a mere negative organization; and the flash, live editor becoming disgusted, tells it to stand aside, as the Jews did the weak, vacillating PILATE, and repeats the cry, "Crucify HIM, crucify HIM, and upon us and our children be His blood."

THE CHURCH IN THE UNITED STATES.

THE Brooklyn *Daily Eagle* has an elaborate account of the work now going on in the way of building, repairing, etc., of the Catholic Church edifices in that beautiful city. From it we learn that the old St. James Cathedral has been decorated and renovated interiorly, at a cost of \$15,000; St. Mary's Star of the Sea is having a spire built on it to cost \$10,000; a new parsonage is being erected for the Church of Our Lady of Mercy, to cost 10,000; the church of St. Charles Borromeo has just been painted throughout, finished in the perfection of art, and all the walls and ceilings have been elaborately frescoed; the Church of the Visitation is drawing near completion—it will cost \$100,000; St. Paul's has been elaborately frescoed and a marble altar has been placed in it at a great cost; St. Anne's Parish has just built a new school-house costing \$40,000; the College of St. John the Baptist has completed the first wing of its contemplated additions. Concerning this College the *Eagle* says: "Sixty lots of

ground have been purchased for \$36,000, and the good work has very favorably progressed under the guidance and management of the Rev. Father Smith, a most zealous and hard-toiling clergyman, aided by Rev. Father Byrne. The main building has since been commenced, and is very near completion. It is grand and majestic in appearance, and is solid and substantial. In the course of a year or two, the other wing, on the east, will be commenced, which will form a square, with a spacious court within. Each of these wings will cost \$50,000, and the main or front building, now in progress, will cost \$35,000. It will be four stories high. The Church of St. Boniface (heretofore described in *The Catholic Union*) has just been dedicated. The Female Orphan Asylum is very near completion. The cost is over \$200,000. The chapel and the engine house are being constructed. This building has a most commanding appearance—is well ventilated, and is removed from the surrounding clusters of villas with their mansard roofs and beautiful gardens, etc. This will be ready for occupancy by Christmas. The church of Our Lady of Victory is to be constructed almost immediately. At present the chapel is being finished, at a cost of \$75,000. It is in an incomplete state. The congregation have been worshipping within its sacred precincts, and now they anticipate the further development of the Christian liberality which has sanctioned this enterprise. The Rev. Father Creighton contemplates the erection of two new school-houses beside the church proper. The present chapel, an auxiliary to the church in contemplation, and for which the plans and designs are already prepared, is eighty-six feet deep, and forty-two in width, with an outside porch 16x8 feet. The side walls are eighteen feet in height, and the gable inside wall is forty-two feet. The walls are two feet six inches thick. The stone used in its construction is known as the "bank stone," with gaudy trimmings of blue and white granite. It is of the French Gothic order of architecture. The parish of "Our Lady of Victory" was organized four years ago and embraces the whole of the Twenty-first Ward in its limits and a portion of the Ninth Ward. The Rev. Father Creighton, by a praiseworthy forethought, was fortunate enough to secure the purchase of thirty-four lots of ground at a period when they were comparatively low in price, so that the investment now bids fair to prove a most valuable source of revenue to this rapidly rising parish. The new Cathedral of the Immaculate Conception, so long in progress, has been delayed, as the funds for its construction have been diverted to other more pressing channels. Hard work is to commence on it in a year or two. It is impossible as yet to get at its approximate cost; but the neat and substantial chapel is high completion, and it has already cost \$600,000. It is situated on the block bounded by Lafayette and Green avenues, Vanderbilt avenue and Clermont Avenue, and is constructed of most handsome granite.

ST. CECILIA'S.—This new church is to be erected at the corner of Cambria and C streets, and will be under the pastoral charge of Rev. Thomas W. Power. The Rev. Pastor is now receiving proposals for the erection of a temporary frame chapel. On Sunday last, Father Power inaugurated matters by an informal meeting of some of the principal persons of his new parish. The temporary chapel will be opened for the Holy Sacrifice of the Mass on Christmas day—an appropriate day for the commencement of a new parish. We wish Rev. Father Power every success in the new and arduous task he has in hand.—*Philadelphia Herald*.

ST. MARY'S CHURCH, now being erected in New Haven, Conn., is to cost about \$200,000. This noble structure is already far advanced, and, judging from the grand architectural proportions which it now displays, bids fair to occupy a prominent place among the many grand temples which the zeal and patriotism of Irish Catholics have raised and are raising in this country, in Ireland, and in every country where they are to be found.

A REDEMPTORIST MISSION ON A LARGE SCALE, was commenced at the Cathedral of Pittsburg, Nov. 24th.—Rev. Fathers Grimm, Henning, Burke, and others, coming from St. Louis for the purpose. Father De Ham, who, with two companions from St. Alphonsus, New York, has just finished several missions on Long Island, has gone to join his brethren at Pittsburg, and some coming from other places will make the number of Redemptorists giving this mission ten, or perhaps twelve in all. There are other bands of Redemptorists engaged, all the time, in giving missions in other places, but we have not heard specifically of them.

THE corner-stone of the new church of the Immaculate Conception, which the Rev. Canon Walsh is building at Portsmouth, N. H., was laid on Sunday, Nov. 10th, by the Bishop of Portland, the Rt. Rev. Dr. Bacon. The Bishop preached, during the ceremony, to a crowd of about six thousand people. Gov. Goodwin, who resides at Portsmouth, and has been a good friend of the Church and of its excellent pastor, was seated on the platform erected for the occasion. Dr. Runlett, surgeon U. S. N., with his wife, were also seated on the platform. Canon Walsh expressed himself deeply indebted to Dr. Runlett for supplying him with sundry interesting objects to put in the box that was enclosed in the corner-stone. Among other things were old coins from Troy, Constantinople, Spain, Italy, France, Germany, Denmark, etc., and two small vials of water—one from the Jordan and the other from the Dead Sea. The church is to be built of brick, trimmed with free-stone, from Nova Scotia and with brown-stone from Connecticut.

CATHOLICITY IN CONNECTICUT FORTY FIVE YEARS AGO.—Mr. Charles Fagan is the oldest Catholic resident in New Haven, Connecticut. Here is what he says of the condition of the faith in the "Nutmeg State" about half a century ago:

"I came here forty-five years ago, and no resident Irishman had ever preceded me. A year after, when a few Irishmen and women had settled here, we got a priest from New York, the Rev. Father Power, to come here and say Mass, there being no resident priest anywhere between New York and Boston, and as no Irishman yet resided in his own house here, it was only after many efforts and with great difficulty we at last induced a Puritan to let us have the use of the bar-room of his liquor store for Divine Celebration. From this time we managed to have a

the Mass once in about every four months. In another year, a church was built in Hartford, thirty-six miles from here. This was to us a grand triumph. We usually left this on Saturdays or Saturday nights—no railroads then—and arrived in Hartford in time for Mass on Sundays, returning here on Mondays. Two years later we purchased an old wooden Protestant Episcopal church in New Haven, which we soon rebuilt. Now, thank God, we have 20,000 Catholics, nearly all Irish, and five large and beautiful churches."

SPIRIT OF THE CATHOLIC PRESS.

THE *Catholic Reflector* of Albany, New York, from which we could always clip something of interest had we the room, gives us a chapter on "the evils of the age." The newspapers of the day, it tells us, are but the school of sensationalism—in fact, "the school of scandal." The public appetite craves for dishes highly seasoned, and the public turns to its newspapers for that variety of mental pabulum. Public opinion and public desire now lead the Press, shaping the tastes of public opinion. Every incident and accident—each fire and flood—each murder, outrage, elopement, and what-not—must be dished up with such particularity as to leave nothing to the imagination; and of late it has so happened that tales of terror have come so closely together that the public mind has no chance to rest. The *Reflector* continues:

Once in a while, we find a Protestant minister calling attention to the crime of infanticide, and pointing to the Catholic Church as the great moral lever that effects the radical preventative to this abominable evil. The trade of the profligate, however, is only the legitimate fruit of the evils in society which have made that trade a success. Were there no demand for the services of these moral lepers, they would have no business existence. The passions of men, and the frailty of women, when uncured by the salutary influence of that high moral code which the Catholic Church imposes, lead to shame; and that shame, seeking concealment, is as likely to end in a tragedy as any thing else; nay, more—in murder! And what is the lesson which we are to learn from the terrible frequency and fatality of the mal-practice cases which are of such lamentable frequency! Our large cities are flooded with human butchers of the same stamp of the Dr. Rosenzweigs and Madame Restelles, whose crimes have brought them both to the bar of justice; and their unblushing audacity in advertising their infamous business should long ago have put them under the care of the authorities. It would not be a bad idea, either, were the authorities to pay a little attention to the vicious and corrupt newspapers, that make the trade of the profligate seemingly respectable in the eyes of the community, by publishing their advertisements to the world.

But why is this criminality so largely on the increase, in this our enlightened day and generation? The answer can not be given in a sentence, and there may be many more reasons than one; but in our opinion, the great central cause is to be found in the extravagance of the age and the expensiveness of living. Our civil war did more to deprave the public mind, and to throw barriers in the way of honorable marriage, than all the combined causes which have occurred since we became a nation. The sudden fortunes made by the shoddy aristocracy, and the sudden increase in the expenses of living, led on one side to a distaste for the honorable employments of life, to an inordinate desire, amounting almost to insanity, for wealth and fashionable gayety, and on the other, to an almost utter impossibility of maintaining even a wife, on the proceeds of ordinary industry. Young men with any fondness for display, or love of the gayeties and dissipations of the world, found little difficulty in spending their incomes upon themselves, while the luxurious styles of dress and love of finery on the part of the "gentler sex," drove marrying from the mind, as even a remote impossibility.

There is not a man with large wealth who makes an undue display of that and his vanity together, who is not, to some extent, responsible for these evils and crimes of society. James Fisk, flourishing at Long Branch, behind his spanking four-horse team; minor magnates, with a "tandem" and accompanying coach dogs; Flora McFlimsey in a thousand-dollar robe and lustrous jewels; betting men and women, at horse-races; gamblers and thieves living in luxurious indolence, upon their stealings from others, and all the striving, panting satellites that circle around their greater luminaries, are so many temptations to do evil before those who think they are "as good as their betters," and who pine and sigh for the lives of luxury and apparent ease which so many seem to enjoy! It is becoming a question, serious and hard of solution, whether in a Republic, these great distinctions of wealth and position are in harmony with republican principles; but, however that may be, we are quite certain that the position we occupy, at least in a moral point of view, is not a healthy one.

But how to bring society back again to its ancient, honorable, normal state of sobriety, virtue, honesty and wholesome industry, is the question paramount to all others just now. It can only be done in accordance with the moral code of the Catholic Church—by sanctifying the marriage relation. To do this, the fashionable frivolities of the times must be abandoned; love of dress and display, finery and high living must be abolished. Marriage would thus be made more easily attainable, and many would marry who are now tempted, and fall. To effect this is not so very easy a matter, after all. All that we seemingly have the power to do is to break up, thoroughly and forever, the dens of death into which poor and often unsuspecting women are enticed. Drive from our midst the vendors of medicines notoriously given for improper purposes, and absolute criminality in the destruction of human life may be avoided. That is about all that can be accomplished at this moment, except for parents and guardians to refuse to take to their homes such newspapers as publish advertisements in the interests of demoralizing and criminal influences of this sort, and then a step in the right direction will be made.

THE *Baltimore Mirror*, in speaking of the Church in the Western States, says:

In discussing the prospects of the West, the *Cincinnati Catholic Telegraph* of the 21st instant forecasts a great future for the Church in that part of the Union. We Catholic journalists represents a cause of the first magnitude, whether regarded in a spiritual or temporal light. Father Burke, in one of his lectures the other day, said it was probable the number of Irishmen in all America reached eight millions, and their descendants four-teen millions. The *Catholic World*, a few months ago, gave the Church an estimated flock of six or seven millions in the United States. Whatever the number may be, exactly, it is sufficient to know that it is already a vast and magnificent body, whose growth is outrunning the most sanguine hopes. Emperor William and Realm-Chancellor Bismarck are augmenting amazingly our Catholic population. They are at last aware of and are trying to stay the alarming emigration from Germany to the United States, which their persecutions of Catholics have increased to an exodus. But it is almost certain that the tide will continue to flow, and that the colossal German Empire, so long as it wars on the Church of God, will suffer from the recurrence of this hemorrhage of its life blood with fatal regularity and increasing severity. "When they persecute you in one city, flee to another," was the command given to the Apostles. The industrious, thrifty German is a positive force wherever he is. Let him come here and find a home and a welcome, and in time solid prosperity and wealth. We Catholic journalists in America have, we repeat, a grand constituency. We have also a grand mission. Let us strive to discharge its duties in a spirit of Catholic charity, with single-minded devotion to truth and patriotic attachment to our Government. The following is the closing paragraph of the article in the *Telegraph*:

"Denver, Topeka, Cheyenne, Kansas City and others on the more immediate line of traffic between Mexico and the East, which are already a wonder to the traveler, by their unprecedented increase of population, will assume still vaster proportions, and, in the course of a few decades, rival, perhaps, the more ancient cities of the Atlantic coast. Emigration will naturally flow westward, and as this will consist, to a great extent, of our foreign-born Catholic element, we shall soon see vast States, half of whose population, like Minnesota at this very moment, will belong to our holy religion. The future development of the West, is in our opinion, the development of the Catholic Church in America, and as such we wish it all success."

UNDER the head of "The Great Question for American Catholics," *Freeman's Journal* has a long and very able article on the school question, which we dislike to mutilate, but we have not room for the whole of it. The editor is of the opinion that after a boy has passed through the earlier and preparatory studies of an intellectual education, under faithful Catholic training—when his reason is somewhat formed, when he has been well grounded in the catechism, has made his first communion, and is in the habit of frequenting the sacraments, and following his duties as a Catholic, it may be that he can attend schools of special instruction—irreligious, or other than Catholic, without danger. He may go and take writing lessons, or lessons in book-keeping. He may attend classes in engineering, or in mineralogy, and not be hurt. He may go to a law-school, or to a medical college; and, already trained in his religion, fortify himself against the perils of false lessons, sneering allusions, and dangerous associations. Even in these matters, both for solidity of instruction and for the potent influences of association, instruction under Catholic guardianship is a thing earnestly to be sought. For, in the incipient years of manhood, the character is still very malleable, and even the sternest characters, outside of extraordinary graces, are affected by familiarity, even with what they condemn. "Evil communications do corrupt good morals!" He then says:

But by making this distinction between the scholars of elementary and more advanced schools, we draw attention to the utter helplessness of the childish and undeveloped mind, in the hands of its teachers, or of the routine of an irreligious, or so-called neutral school. The matter of the lawfulness of Catholic parents or guardians sending their young children to schools where the Catholic religion is not the basis of education, is no longer one of argument, properly so called, but one, merely, of the enforcement of the discipline of the Catholic Church. Still, so long as Catholics do send their children to such schools, the practice must be discussed as if it were still a question. During last Lent we published a *catena* of Pastorals, of Bishops in the United States, setting forth that schools not under Catholic influence were proximate occasions of the loss of faith, or of morals, to the children of Catholics sent to them. Bishops, each in his diocese, have the right, and the duty is incumbent on them, as Chief Pastors, to declare what practices are immediate occasions of sin to the members of their flocks. A bishop may err in his judgment. He may condemn, as forbidden, a thing not quite so bad as he thinks it. But his spiritual power to condemn is not to be disputed. It stands in the courts of the Church, till the authority that the Divine Master of the Church has appointed shall have instructed him to modify his decision. In the present matter the highest authority of the Catholic Church has already spoken, and in no dubious terms.

There is something, however, that no Bishop has the authority to do. It is to give a general dispensation for Catholics of his diocese to expose their tender offspring to immediate occasions of mortal sin! The Vicar of Christ will declare that he has no power to do this—nor to sanction any of his brethren in doing it.

The matter of permitting Catholics to send their young children to schools separated from Catholic control has, therefore, passed from the discussion of principle to the domain of practice. It is no longer in regard to what is the law of the

Catholic Church of God, but as to how and by what means this law of God, by His Church, is to be carried out, for the salvation of the coming generation.

Suppose, then, that in some of our large cities and towns—we purposely avoid the question, at present, of places where Catholics are too few to have a school—a bishop should bring this settled law of the Church into operation. Oh, then, how easy, comparatively, the work of the parish priest! He has but to say: "My dear brethren, I have told you of the wrong you are doing your children by sending them to Godless schools. I have told you the Catholic Church forbids it. I have now to tell you that this law of the Catholic Church is in force here. The Bishop has warned me not to give absolution to any parent that sends his young child to any school except one in which the Catholic religion is recognized and taught. You must govern yourselves accordingly, and I am ready to help you. Except for poor schools—schools for children of Catholics too poor to feed, and house, and clothe their own children, I have no more need to ask you to help me!"

The parochial school proper would then be for the children of those too poor to pay the schooling of their own children—and the things taught in it would be such as befit the condition in life of such children. That would entail an expense, but, certainly, not one too great to be borne by charitable Catholics of the parish, who might wish a different schooling for their children. There might be a dozen schools in one parish. Six or ten families, in the same neighborhood, and knowing each other's families, might join, hire one or two rooms and engage such teachers as needed. The parish priest, in such cases, would have the right and it would be his duty, if really a *Parochus*, to ascertain if the teachers were proper ones in regard to the Catholic character. In the majority of cases, the parents would go to the pastor and ask him to help them to find and look into the fitness of teachers. Some of the schools might be altogether select. Others might have a hundred or two hundred scholars. But, except for the poor school, the pastor would have none but a moral responsibility. For other parents they would no more look to their pastor for the expenses of schooling their children than they would for their feeding, housing or clothing!

Let it be understood that we are not advocating, as now practicable, this system of distributed or rather selected-by-parents schools. We throw out the suggestion. There are objections to immense parochial schools of a thousand or so children. Some day there will be differentiations made. In classifying schools in a parish, and letting parents, if they wish, select, by mutual agreement, schoolmates for their children, there is, certainly, nothing more against charity than there is in riding in carriages to church while others trudge on foot; or in some, by paying more for it, having front pews, while others smite their breasts a hundred feet farther from the altar.

But the main thing we are after in this article is, that the obligation be brought home to Catholic parents—able to provide for their children—that it is *their* business to provide, in some way, for their Catholic schooling, and that it is not the parish priest's business to do more than see that they do nothing wrong, and to assist them with counsel and influence when they require or ask it. It is no more the priests' business to find free schooling for children of parents able to pay for it than to find those children free bread or free shoes! But the pastors of congregations will never be free of this unreasonable charge till the law of the Church is put in force in dioceses, that irreligious schools for young children of Catholics are immediate occasions of mortal sin to them, and, as such, that parents sending them to such schools, unless in cases specially exceptional, are not fit to receive absolution in the confessional. We put the case roughly. We are a layman, and have nothing to do with the *foro interno* of the confessional except as ourself a penitent.

But in the *foro externo*—there is the law—open and to be read of all men, cleric or laic!

NOTES FROM IRELAND.

THE Attorney-general has issued his address to the electors of Londonderry. He says he comes before them as first law officer of the Crown, in Ireland, under Mr. Gladstone's government, and he asks them to return him, not so much for merits of his own, as because he is "identified in principles and feeling with the policy of that great statesman," and because they will thus "declare their appreciation of Mr. Gladstone's services in the past, and their confidence in his purposes for the future." He hopes his return will be accomplished by the union of all the sections of the Liberal party, and thus furnish "an example and incitement to the other constituencies of Ulster in their new condition of independence." Mr. Pales has at length appeared upon the scene. He addressed a meeting of Liberal electors in Hogg's factory, and announced himself an admirer and supporter of Mr. Gladstone's Irish policy. There was about his reception a want of enthusiasm which argues badly for his success. The Home Rulers are resolutely determined to oppose him.

LUNG disease of a most virulent nature is reported to have broken out among sheep flocks in the grazing districts convenient to Kells, Athboy, and Oldbridge, in the County Meath; also, at Heathstone, County Westmeath, one extensive grazer near Kells, has lost by the disease one hundred and thirty, another at Athboy eighty. Some of the carcasses were opened, and the existence of the disease fully demonstrated. The graziers in the above districts are very uneasy about the safety of their flocks. The police have adopted the necessary precautions.

It is with sincere sorrow we announce the death of the estimable and exemplary parish priest of Suncroft,

County Kildare. The Rev. Denis Flanagan, who had attained his fifty-ninth year, was well known, and esteemed by all who had the privilege of his acquaintance. In his collegiate career he had distinguished himself, and in his missionary duties he displayed a zeal which entailed an amount of duty which was at once arduous and exacting; but the reverend deceased never wearied in the good work, and fought the good fight faithfully to the end.—*Leinster Independent*.

A PROCESSION of persons in favor of Home Rule was held at Derryvean Chapel, November 3d, some distance from Lurgan. The processionists, to the number of 400, started from Derryvean Chapel after 12 o'clock mass, and marched to Derrymacash, and then back by another route to the place from which the start had been made. A number of inhabitants of Lurgan were present. Wearing, like the other processionists, green sashes, The Lurgan Hibernian Band was in attendance. All passed off in the most peaceable manner.

GENERAL EUROPEAN NOTES.

THE Bishop of Lausanne, Switzerland, has written an energetic protest, says the *Brooklyn Review*, against the Swiss Government, for its conduct in the affair Mermillod. The Bishop has also addressed a protest to the Swiss Minister to the Holy See, in which he remonstrates very firmly on the attitude adopted by the Swiss President against the Bishop of Hebron. Mgr. Marilly says, in his epistle to the Swiss President: "We absolutely refuse to answer your letters on official matters relating to the city and diocese of Geneva, which you persist in addressing to us, instead of to our auxiliary and coadjutor, Mgr. Mermillod, Curate of Geneva, and Bishop of Hebron *in partibus*, who was granted to assist us in administering the affairs of the diocese of Geneva, in 1865. We see no legal or other reason why he should not be recognized as coadjutor, and the affairs of the diocese of Geneva transacted with him, as chief of the Church in that city and canton. By continually addressing your communications relative to Geneva to us, you place us in a painful and embarrassing position *vis a vis* Mgr. Mermillod, which we are determined to put a stop to. For this purpose we have written to the Holy Father, entreating His Holiness to remove from us all connection with the Catholics of Geneva, as well as the honorary title of Bishop of that diocese, which we possess in addition to that of Lausanne, as was the case in the time of our predecessors." A good deal of confusion has arisen from the erroneous use of the title of Bishop of Geneva, so often conferred on Mgr. Mermillod—he is only coadjutor of Mgr. Marilly and Bishop *in partibus* of Hebron, although, from his great influence and position, he is often called the Bishop of Geneva. Geneva forms one diocese with Lausanne.

THE reparations and restorations of the Cathedral of Notre Dame, Paris, continues with great activity. The magnificent wood carvings of the choir are now entirely finished, and the new archiepiscopal throne is in its place. This chair of state is unique. It is of carved oak, and represents a throne of antique design supported on the backs of the three beasts and the angel, typical of the evangelists; the lion, bull and eagle, for John, Mark and Luke, and the angel for Matthew. Above it is a canopy of exquisite carving, surmounted by a crucifix, with figures of the Mater Dolorosa and St. John on either side of it.

SPAIN is no longer represented by an ambassador at Brussels. Motives of economy have suggested this suppression, and the Peninsula will be represented by an *attache* of the French legation for the future. What would Charles V and Philip II say if they could know that Spain was not even represented at the Court of Flanders.

SACRILEGE.—During the night of October 21, the shrine of Our Lady of Aquaria delle Fouti was burst open and robbed of jewels to the value of 30,000 dollars. One necklace of cameos, of great beauty and antiquity, a recent gift of the Princess del Tocco, was valued at 10,000 dollars alone. The shrine is an exceedingly popular one, and contained presents from most of the Catholic Princes of Europe, especially from Isabella II, Queen of Spain. The people of the city of Aquaria were in despair at so horrible an act of sacrilege, and a great procession was formed the very next day, of all the inhabitants, who hastened to the shrine of Mary in penitential garments, to make amends for so terrible a crime.—*Rome Correspondence Brooklyn Review*.

THE IRISH LAND QUESTION.—A Dublin letter of October 29th, to the *London Times*, says: "The ceremony of 'restoring' the evicted tenantry of Captain Nolan was performed to-day in the Roman Catholic Chapel of Cumber, near Tuam. Captain Nolan and the arbitrators, Sir John Gray, Father Lavelle and Mr. A. M. Sullivan, were present, and about two hundred people assembled in the church. A proposed open-air demonstration had to be abandoned on account of the inclement weather.

The ten tenants affected by the award were present, except one, who was represented by a relative. The award had decreed the restoration of the tenantry to their original holdings, but as these had been leased to another this became impossible, and land surrendered by the Franciscan monks for the purpose was now substituted. Three of the tenants elected to accept a money compensation, and accordingly received checks, two of £60 each, and one of £45, the last mentioned being taken charge of by Father Lavelle, who stated that he had recently lent the person entitled to receive it £10. Sir John Gray explained the nature of the leases, which he described as the very model of leases, and as affording the solution of the land question. The leases are for ten thousand years, the holdings being eight acres each, at rents varying from 15 to 26s. per acre, liable to increase or reduction by arbitration, on application, to the landlord or tenant, and on the basis of current prices of the crops. Speeches were then delivered thanking the arbitrators. Mr. Sullivan and Father Lavelle also spoke, the latter in Irish. The principal members of the party then left for 'New Potacarron,' on cars, to install the tenants in their holdings. The procession was accompanied by the Tuam brass band.

PRUSSIA.—There is a prospect of the quarrel between the Upper House and the Government being closed by a compromise. The Houses met again on Tuesday in a new session, after a short recess. The King was not present, but there was a speech from the Throne, which was read by General Von Roon, the Minister of War. It intimated that the County Administration Bill, in a partially modified shape, would be reintroduced without delay, and that the Government would use all its constitutional powers to pass it into a law. The Lords elected Count Stolberg, a Ministerialist, as its President, by a majority of seventy-nine to six. As the bill upon which the feud arose between the King and his old friends in the Upper House seems to be, on the whole, a prudent measure, we hope the matter may be amicably settled, for upon that issue the threatened swamping of the Peers would be popular, and we wish to see them saved from a Radical inundation, and be thus in a position to resist effectually the bad measures which Bismarck intends to submit for their approval.

FRANCE.—The National Assembly, having elected its President and other officers for the session, on Monday and Tuesday, met for the despatch of business on Wednesday, when the House was full of members and foreign Ministers to hear M. Thiers deliver his Message. Upon that document we have taken notice in our leading columns. Suffice it to say here that it was much more favorably received by the Left and Left Centre than on the Right benches. In the telegraphic summary of the Message, which is all that has reached this country as we write, there is no allusion to organic changes. The delivery of the Message was delayed to afford the President of the Republic an opportunity of alluding to the German evacuation of Rheims, Châlons, Eprenay, and the rest of the Champagne districts as an accomplished fact. The clamor of the time-serving *Journal des Débats* and other Republican organs, respecting the late manifestation of Imperialist feeling by the army, has subsided. They have discovered that the less said upon the subject the less they aroused the Imperialist spirit in the military ranks of France. Of the use of the words and the utterance of the sentiments which excited the Republican faction so much there is no doubt. But M. Thiers has deemed it more prudent to direct his scribes to slur it over by fallacious contradictions, while he summarily dismisses a major for calmly stating, in the midst of much clamor, that by the law of France it was as much allowed to cry *Vive l'Empire!* as *Vive la République!* The Republic has not been proclaimed in France except by a band of Parisian conspirators, some of them men of bad moral character, and one of them a convicted felon, to apply an English term to a French rebel's case; and the present French Government, as M. Thiers was often reminded on Wednesday, is the Pact of Bordeaux.—*Ibid.*

THE GERMAN PERSECUTION.—The German Emperor and his Chancellor are evidently resolved to stop at no means, however insidious, base or atrocious, for the accomplishment of their diabolical designs against the Church in Germany. The expulsion of the Jesuits is followed by a more iniquitous act. According to a telegram sent to the *Times* by its Berlin correspondent, one of Bismarck's paid agents, "Professor Schulte, of Prague, the well-known Old Catholic leader, has been appointed Professor of Canon Law at Bonn." Here we have it proclaimed that the Protestant German Emperor has an Austrian heretic and schismatic to be teacher of canon law in the Catholic University situate in the Catholic Rhenish provinces of the kingdom of Prussia. The malignity of this outrage will be made more manifest shortly, when the new educational law is submitted to the Prussian Parliament. By that law—if the intentions of its framer have been correctly represented to us

—Catholic youths will be forced to attend schools and to matriculate in Universities, the teachers and professors of which will be of the stamp of the new Canon-Law Professor at Bonn—that is, heretics and schismatics—men cut off from the Church and leagued with the Devil for its destruction. Indeed, it has been stated by Bismarck's agent connected with the *Times*, that one of the motives for the intended swamping of the Prussian House of Lords is the anticipated intention of that House to refuse its support to the forthcoming anti-Catholic Education Law. To the Revolutionist, the Rationalist, the Infidel, and all other enemies of the Catholic religion, all these measures of the Berlin Government afford infinite pleasure, for special reasons operating upon the minds of each class of Bismarck's applauders. The Republicans are delighted, as the war against the Church weakens authority and alienates the only staunch Conservatives on the Continent from the throne of the Emperor and the King. The Protestants are in ecstasies because they foolishly flatter themselves that Rome will succumb. The Rationalists and Infidels are overjoyed, because they perceive in this wicked war upon the Church a heavy blow at all faith and revealed religion. To the Catholic it is, of course, a cause of affliction; but there is no Catholic worthy of the name who for one moment doubts the issue and the triumph of the Church over its foes, for that is as certain as that God lives—it is certain because He lives.—*London Register*.

FATHER BURKE'S FOURTH LECTURE.

LADIES AND GENTLEMEN:—I have perceived in the public papers that Mr. Froude seems to be somewhat irritated by remarks that have been made as to his accuracy as an historian. Let any word of mine hurt, in the least degree, the susceptibilities of an honorable man, I beg beforehand to say, that nothing was farther from my thoughts than the slightest word, either of personality or disrespect for one who has won for himself so high a name as an English historian. And, therefore, I sincerely hope that it is not any word of mine, which may have fallen from me, even in the heat of our amicable controversy, that can have given the least offense to that gentleman. Thus, as I would expect from him, or any other learned gentleman, the treatment which one gentleman is supposed to show to another, so do I also wish to give him the same treatment.

And now, my friends, we come to the matter in hand. Last evening I had to traverse a great portion of my country's history, in reviewing the statement of the English historian, and I was obliged to leave almost untouched one portion of the story, namely—the period which covers the reign of Queen Anne. This estimable lady, of whom history records the unwomanly vice of an overfondness for eating, came to the English throne on the demise of William of Orange, in 1702, and on that throne she sat until 1714. As I before remarked, it was perhaps natural that the Irish people—the Catholics of Ireland, trodden into the very dust—that they should have expected some relief from the daughter of a man for whom they had shed their blood, and from the grand-daughter of the other Stuart King, for whom they had fought so bravely in 1649. The return that the Irish people got from this good lady was quite of another kind from what they might have expected.

QUEEN ANNE AND THE PROTESTANT ASCENDANCY.

Not content with the atrocious laws that had been already enacted against the Catholics of Ireland—not content with the flagrant breach of the articles of Limerick, of which her royal brother-in-law, William, was guilty, no sooner does Annie come to the throne, and send the Duke of Ormond as Lord-Lieutenant to Ireland, than the English ascendancy, that is to say, the Protestant faction in Ireland, got upon their knees to the Lord-Lieutenant to beg of him, for the sake of the Lord, to save them from these desperate Roman Catholics. Great Lord! A people robbed, persecuted, and slain until only a miserable remnant of them were left, without a voice in the nation's councils; without a vote even at the humblest board that sat to transact the meanest parochial business; these were the men against whom the strong Protestant ascendancy of Ireland made their complaint in 1703. And so well were these complaints heard, that we find edict after edict going out, declaring that no Papist shall be able to inherit or possess land, or to buy land, or have it even under a lease; declaring that if a Catholic child wished to become a Protestant, that that child became the owner and master of his father's estate, and his father remained only his pensioner or tenant for life, upon the bounty of his own apostate son; declaring that a child, no matter how young—even an infant—conformed and become Protestant, that moment, that child was to be removed from the guardianship and custody of the father, and was to be handed over to some Protestant relation. Every enactment that the misguided ingenuity of the tyrannical mind of man could suggest was adopted, and put in force. "One would be inclined," says Mr. Mitchell, "to suppose that Papacy had been already sufficiently discouraged, seeing that the bishops and clergy had been banished, that the Catholics were excluded by law from all honorable employments, carefully disarmed and plundered of almost every acre of their ancient inheritance." But enough had not yet been done to make the Protestant interest feel secure, consequently these laws came in, and clauses were added by this good Queen Anne, declaring that no Papist or Catholic could live in a walled town, especially in the towns Limerick and Galway. If any Catholic came, and even entered into the suburbs of the town, they were obliged to remain outside of the town, as if they were lepers—outside of the towns, where they would contaminate and degrade their sleek and pampered Protestant fellow-citizens in the land. The persecution went on. In 1711 we found them enacting new laws,

and later, on the very last day of Queen Anne's reign, thus we find them enacting their laws, bounding on their magistrates and the police of the country, and the informers of the country, offering them bribes and premiums to execute these atrocious laws, and to hunt the Catholic people and the Catholic priests of Ireland, as if they were fierce, untameable wolves. And, my friends, Mr. Froude justifies this on two grounds. Not a single word of compassion has he for the people who were thus treated; not a single word has he of manly protest against the shedding of that people's blood by unjust persecution, as well as the robbery by legal enactment. But, he says, there were two reasons which, in his mind, seemed to justify the atrocious action of the English government. The first of these was, "that, after all, these laws were only retaliation upon the Catholics of Ireland for the dreadful persecutions that were suffered by the Huguenots or Protestants of France," and he says that the Protestants of Ireland were only following the example of King Louis XIV, who revoked the edict of Nantes. Let me explain this to you.

THE EDICT OF NANTES

The edict of Nantes was a law, that gave religious liberty to the French Protestants, as well as the Catholics. It was a law founded in justice. It was a law founded on the sacred rights that belong to man, and this law was revoked. Consequently, the Protestants of France were laid open to persecution. But there is this difference between the French Protestants and the Catholics of Ireland. The French Protestants had never their liberty guaranteed to them by treaty; the Irish Catholics had their liberties guaranteed by the treaty of Limerick—the treaty they won by their own brave hands and swords. The Edict of Nantes was revoked, but that revocation was no breach of any royal word pledged to them. The treaty of Limerick was broken with the Catholics of Ireland, and in the breach of it the King of England, the Parliament of England, the aristocracy and the people of England, as well as the miserable Irish Protestant faction at home, became treacherous before history and the world. Here are the words of the celebrated Edmund Burke, on the subject of the revocation of this edict: "this act of injustice," says the great Irish statesman, "which let loose on that monarch, Louis XIV, such a torrent of invective and reproach, and which threw so dark a cloud over the splendor of that most illustrious reign, falls far short of the case of Ireland." Remember, he is an English statesman, though of Irish birth, and a Protestant, who speaks. "The privileges which the Protestants of France enjoyed, antecedent to this revocation, were far greater than the Roman Catholics of Ireland ever aspired to under the Protestant establishment. The number of their sufferers, if considered absolutely, is not half of ours; and if considered relatively to the body of the community, it is perhaps not a twentieth part. Then the penalties and incapacities which grew from that revocation are not so grievous in their nature, or so certain in their execution, or so ruinous, by a great deal, to the people's prosperity in that State, as those which were established for a perpetual law in the unhappy country of Ireland." In fact, what did the revocation of the Edict of Nantes do? It condemned those who relapsed into the Protestant faith, without having renounced it; it condemned them, not indeed to the confiscation of their goods—there was no confiscation, except in cases of relapse, and in cases of quitting the country. There was nothing at all of that complicated machinery which we have described in referring to Ireland's persecutions; there was nothing said of beggaring one portion of the population, and giving its spoils to the other part; while, side by side with this, we find the Irish people ruined, beggared, persecuted and hunted to death; and the English historian comes and says: "Oh! we were only serving you as your people, and your own fellow-religionists in France, were serving us." The other reason which he gave to justify these persecutions was, that "the Irish Catholics were in favor of the Pretender"—that is to say of the son of James II—"and consequently were hostile to the Government." Now, to that statement I can give, I think, a most emphatic denial.

THE IRISH PEOPLE AND THE STUARTS.

The Irish Catholics had quite enough of the Stuarts; they had shed quite enough of their blood for that treacherous and shameless race; they had no interest whatever in the succession, nor cared they one iota whether the Elector of Hanover, or the son of James Stuart succeeded to the throne of England. For well they knew, whether it was a Hanoverian or a Stuart that ruled in England, the faction at home, in Ireland, and the prejudices of the English people would make him, whoever he was, a tyrant over them and over their nation. And thus the persecution went on, and law after law was passed to make perfect the beggary and the ruin of the Irish people; until, at length, Ireland was reduced to such a state of misery that the very name of an Irishman was a reproach. At length, a small number of the glorious race had the weakness to change their faith and to deny the religion of their fathers. The name of an Irishman was a reproach.

DEAN SWIFT ON THE IRISH.

My friends, Dean Swift was born in Ireland; Dean Swift is looked upon as a patriotic Irishman, yet Dean Swift said: "I do not consider myself an Irishman, because I happened to be born in Ireland, any more than an Englishman, chancing to be born in Calcutta, would consider himself a Hindoo." Of the degradation of the Irish, and their utter prostration, he went on so far as to say, "he would not think of taking them into account, on any matter of importance, any more than he would of consulting the swine." Lord Macaulay gloats over the state of the Catholics in Ireland then, and Mr. Froude views, perhaps not without some complacency, their misery. Lord Macaulay calls them Pariahs, and says that they had no existence, that they had no liberty, even to breathe in the land, and that land their own; and we find, through Swift, at this very time, the Lord Chancellor rising in an English court—an Irish court—laying down the law quite coolly and calmly, and saying that, "in the eye of the law, no Catholic was in existence." Chief Justice Robison made a similar declaration. Here are the words of his lordship, the Chief Justice: "It appears," he says, "that the law does not suppose any such person to exist as an Irish Roman Catholic." And yet, at that very time, we find

Irishmen proclaiming their loyalty, and saying: "Look at the Catholics of Ireland, how loyal they are." Mr. Froude says that they favored the Pretender at the very time when the Government itself was attributing the quietude of the people in Ireland, not to their prostration, not to their ruin, as was the real case, but to their devoted loyalty to the crown of England. Well did the brave Irish gentleman Mitchell reject it. "They were," he says, "as degraded as England could make them; but there was another degradation that could only come through themselves, and that they were not guilty of, and that would be the degradation of loyalty." Now, my friends, we have, at this very time, an Irishman of the name of Phelim O'Neill, one of the glorious old line of Tyrone; one in whose veins the blood of the great and the heroic Red Hugh, who purpled the Blackwater, who struck the Saxon at the Yellow Ford, and purpled the stream of the Blackwater with his blood; one in whose blood flowed the perhaps still nobler blood of the immortal Owen Roe O'Neill, the glorious victor of Benburb. And this good Phelim O'Neill changed his religion, and became a Protestant. But it seemed to him a strange and unnatural thing that a man of the name of O'Neill should be a Protestant, so he changed his name from Phelim O'Neill, and called himself Felix Neale. There has been a good deal said lately about the pronunciation of proper names and what they rhyme with; this man made his name rhyme with eel—the slippery eel. Now, on this change of the gentleman's name and religion, an old parish priest wrote some Latin verses, which were translated by Clarence Mangin. I will read them, just to let you know how things were in Ireland at that time.

"All things has Felix changed; he changed his name,
Yet in himself he is no more the same;
Scorning to spend his days where he was reared,
To drag out life among the vulgar herd,
And trudge his way through bogs, in tracks and brogues.
He changed his creed, and joined the Saxon rogues;
By whom his sires were robbed, and laid aside
The arms they bore for centuries with pride;
The ship, the salmon, and the famed Red-hand,
And blushed when called O'Neill in his own land.
Poor paltry skulker from thy noble race,
In Felix, Felix, weep for thy disgrace."

THE PROTESTANT ASCENDANCY.

But, my friends, the English ascendancy, or the Protestant ascendancy in Ireland, if you will, seeing now that they had got every penal law that they could ask for; seeing that the only thing that remained for them was utterly to exterminate the Irish race—and this they had nearly accomplished, for they had driven them into the wilds and waters of Connaught, and they would have killed them all, only that the work was too large, and that there was a certain something in the old blood, in the old race, that still terrified them when they approached it; and they had so far subdued the Catholics, that they thought, now, at least, their hands were free, and nothing remained for them but to make Ireland, as Mr. Froude says, a garden. They were to have every indulgence and every privilege. Accordingly, they set to work. They had their own Parliament. No Catholic could come near them, or come into their towns—they were forbidden to present themselves at all. They were greatly surprised to find that the Catholics were crushed into the very earth; England began to regard the very Cromwellians themselves with fear and hatred. What! They, the sons of the Puritans! They, the brave men that had slaughtered so many of the Irish and of the Catholic religion, are they to be treated unjustly? Was their trade, or their commerce, or their Parliament to be interfered with?

MR. FROUDE FINDS TEARS AT LAST.

Ah! now, indeed, Mr. Froude finds tears, and weeps them over the injustice and over the folly of England, because England interfered with the commerce, and with the trade of the Protestant ascendancy in Ireland. They made a law—these Protestant tradesmen were first-class woolen weavers, and, at last, the cloth they made became the very best, and their cloth took the very best prices in all the markets of Europe, because the wool of the Irish sheep was so fine. The English Parliament made a law that the Irish traders were not to sell any more cloth; they were not to go into any more markets to rival their English fellow-merchants. They were to stay at home; they had the island, and they might make the most of it; but no freedom in trade, nothing that would enrich Ireland—that the English Parliament denied.

Now, Mr. Froude speaks of this, in his lecture, to this extent: "That England, at that time, happened to be under the dominion of a paltry lot of selfish money-jobbers and merchants." Mere accident, according to him—an accident which, he confesses, so discontented the Orange faction in Ireland that many hundreds of them emigrated, and came over to America to settle in the New England States. There, as he asserts, they carried their hatred with them, and that feeling was one to break up the British Empire. I have another theory on this great question. I hold that it was no accident of the hour at all, that made England place her restrictive laws on the Irish commerce and trade. I hold that it was the settled policy of England. These men who were now in the ascendancy in Ireland imagined that, because they had ruined and beggared the ancient race, and the men of the ancient faith, therefore they were friends, and they would be regarded as friends by England. I hold it was at that time, and, in a great measure, is to-day, the fixed policy of England to keep Ireland poor, to keep Ireland down, to be hostile to Ireland, no matter who lives in it, whether he be Catholic or Protestant, whether he be Norman, Cromwellian or Celt.

THE IRISH "JAILORS."

"Your fathers," says Curran, speaking to the men of his time a hundred years afterward, "your ancestors thought themselves the oppressors of their fellow-subjects, but they were only their jailors; and the justice of Providence would have been frustrated if their own slavery had not been the punishment for their baseness and their folly." That slavery came, and it fell on commerce. The Protestant inhabitants of Ireland, the Protestant rivals of Ireland, the planters and the sons of the planters, were beggared by the hostile legislation of England, simply because they were now in Ireland and had an interest in the Irish soil and the welfare of the country. The inimitable Swift,

speaking on this subject, makes use of the following quaint fable of Ovid. He says: "The fable which Ovid relates of Arachne and Pallas is to this purpose. The goddess had heard of a certain Arachne, a virgin renowned for spinning and weaving. They both met upon a trial of skill, and Pallas, the goddess, finding herself almost equalled in her own art, stung to rage, after knocking her rival down, turned her into a spider and enjoined her continually to weave forever out of her own bowels and in a very narrow compass. I confess," the Dean goes on, "that from a boy I always pitied poor Arachne, and never could heartily love the goddess on account of so cruel and unjust a sentence, which, however, is fully executed upon us by England, with the further addition that while she required the greatest part of our bowels, they are extorted without leaving us the liberty of spinning or weaving." Thus he writes of this strange piece of legislation, which Mr. Froude acknowledges as unjust. The Irish wool was famous and the English were outbid for it by the French manufacturers. The French were willing to give three shillings a pound for the wool, and the English passed a law that the Irish people could not sell their wool anywhere but in England, so they fixed their price on it and they took the wool, made cloth, and, as the Dean says, poor Arachne, Ireland had to give her bowels without the pleasure of spinning or weaving. Then the Dean goes on to say: "The Scriptures tell us that oppression makes the wise man mad, therefore the reason that some men in Ireland are not mad is because they are not wise men. However, it were to be wished that oppression would in time teach a little wisdom to fools." Well, we call Dean Swift a patriot. How little did he think, for as great a man as he was, that the oppression compared with which the restriction upon the wool was nothing, the oppression that beggared and ruined a whole people, that drove them from their land, that drove them from every pleasure in life, that drove them from their country, that maddened them to desperation, and all because they had Irish names, Irish blood, and because they would not give up the faith which their conscience told them was true.

THE PETITION OF 1775.

And now, my friends, Mr. Froude, in his lecture, comes at once to consider the consequences of that Protestant emigration from Ireland, and he says "the manufacturers of Ireland and the workmen were discontented, and they shipped off and came to America;" and then he begins to enlist the sympathies of America upon the side of the Protestant men who came over from Ireland. If he stopped here, I would not have a word to say to the learned historian. When an Englishman claims the sympathy of this, or of any other land, for men of his people and of his religion, if they are deserving of that sympathy, I, an Irishman, am always ready, and the first to grant it to them, with all my heart. And, therefore, I do not find the slightest fault with this learned Englishman when he challenges the sympathies of America for the Orangemen of Ireland, and the Protestants who came to this country. If those men were deserving of America's sympathy, why not let them have it? But Mr. Froude went on to say that, whilst he claimed sympathy for the Protestant emigrants from Ireland as staunch Republicans and lovers of American liberty; that the Catholics of Ireland, on the other hand, were clamoring at the foot of the throne—telling King George III that they would be only too happy to go out at his command, and to shoot the American people in his cause. Was that statement true, or not? My friends, the learned gentleman quoted a petition that was presented to Sir John Blackier in 1775, the very year America began to assert her independence. In that petition he states that Lord Fingal and several other Catholic noblemen of Ireland speak in the name of the Irish people, and pronounce the American Revolution an unnatural rebellion, and manifesting their desire to go out and devote themselves, for the best of kings, to the suppression of American liberty. First of all, I ask when, at any time in our history, was Lord Fingal, or Lord Hope, or Lord Kenmore, or any one of these Catholic Lords of the Pale, as they were called—when, at any time in our history, has any one of them been authorized to speak in the name of the Irish people? Their presence in Ireland, although they have kept the Catholic faith; their presence in Ireland in every struggle, in every national manifestation, has been a cross, and a hindrance, and a stumbling-block to the Irish nation, and that people know it well. But, not doubting Mr. Froude's word at all, and only anxious to satisfy myself by historic research, I have looked for this petition. I have found, indeed, a petition in "Curran's Collection,"—a petition signed by Lord Fingal and by a number of other Catholic Irish noblemen, addressed to his majesty, the King, in which they protest their loyalty in terms of the most slavish and servile adulation; but in that petition I have not been able to discover one single word about the American Revolution, not a single word of address to the King expressing a desire to destroy the liberties of America. Not one word. I have sought, and my friends have sought, in the records, and in every document that was at our hands, for this petition of which Mr. Froude speaks, and I could not find it. There must be a mistake somewhere or other. It is strange that a petition of so much importance would not be published amongst the documents of the time. We know that Sir John Blackier was Secretary to the Lord-Lieutenant of Ireland; naturally enough, the petition would go to him, not to rest with him, but to be presented to the King. And yet, I think I may state with certainty that the only petition that was presented to the King in 1775 was the one of which I speak, and in which there was not a single word about America or about the American Revolution. But the learned historian's resources are so much more ample than mine; his resources of time, of preparation, and of talent; his resources in the varied springs of information, amongst which he has lived and passed his years, that no doubt he will be able to explain this. In any case, the petition of which he spoke must have passed through Sir John Blackier's hands—for he was the Secretary of the Lord-Lieutenant—then passed through him to the Lord-Lieutenant, to be inspected by him; then to the Prime Minister of England, and then to the King. We have an old proverb in Ireland which indicates the way they manage these things at home: "To speak to the maid, to speak to the minister, to speak to the master."

THE SYMPATHIES OF IRELAND.

In that glorious year of 1775, the Catholics of Ireland were

down in the dust; the Catholics of Ireland had no voice—not as much as a vote for a Parish-beadle, much less for a member of Parliament. And does Mr. Froude mean to tell the American people that these unfortunate wretches would not have welcomed the cry that came from across the Atlantic; the cry of a people who rose like a giant, although, as yet, only an infant in age, to proclaim the eternal liberty of man and of nations; to proclaim that no people on the earth should be taxed without representation, and to give the first blow, right across the face of English tyranny, which that old tyrant had received for many years; a blow before which England reeled, and which brought her to her knees?

Does he mean to tell you or me, citizens of America, that such an event as this would be distasteful to the poor Irish Catholics of Ireland? It is true that they had crushed them as far as they could, but they had not taken the manhood out of them. Now, here are the proofs of this: Lord Howe, the English General, in that very year of 1775, writes home to his Government in England, from America, and says: "Send me but German troops." You know England was in the habit of employing Hessians. I don't say this with the slightest feelings of disrespect; I have the deepest respect for the great German element in this country, but in those times, certain it is, and it is an historic fact, that the troops of Hesse Castle, Hesse Darmstadt, and other of the smaller German States, were hired out by their Princes to whoever took them, and engaged them to fight their battles. "Send me out German troops," he says, "for I have a great dislike for the Catholic soldiers, as they are not at all to be depended upon." They sent out four thousand troops from Ireland; but listen to this: Arthur Lee, an agent of the American Government in Europe, writes home to his Government in 1775, and he says: "That the resources of our enemy, that is to say of England, are almost so annihilated in Germany, that their last resort is to the Roman Catholics of Ireland. We have already experienced their unwillingness to go over to America. Most of the regiments resisted, there in Ireland; last year they were obliged to ship them off tied and bound." When the Irish Catholic soldiers heard that they were to go to America to cut the throats of the American people, and to scalp them, they swore they never would do it; and they had to take them, tie them, and carry them on board the ships. But Arthur Lee goes on to say, "And, most certainly, they will desert more than any other troops whatsoever." Loudon, an historian of the time, tells us that the war against America was not very popular, even in England. "But in Ireland," he says, "the people assumed the cause of America through sympathy." Let us leave Ireland, and go to America. Let us see how the great men who are building up the magnificent edifice of their country's freedom, laying the foundation in their own best blood, in these days, how they regarded the Irish.

WASHINGTON AND THE CATHOLICS.

In 1790 the immortal George Washington received an address from the Catholics of America, signed by Bishop Carroll, of Maryland, and many others. Replying to that address, the calm, magnificent hero makes use of these words: "I hope," he says, "ever to see America among the foremost nations in an example of justice and liberty, and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and in the establishment of their Government, or the important assistance they received from a nation in which the ROMAN CATHOLIC RELIGION was professed." In the month of December, 1781, the Friendly Sons of Saint Patrick, in Philadelphia, elected George Washington a member of their Society. These Friendly Sons of Saint Patrick were great friends of the great American father of his country. When his army lay at Valley Forge, twenty-seven members of the Society of the Friendly Sons subscribed between them in July, 1780, one hundred and three thousand five hundred pounds sterling, principally of the Pennsylvania currency, for the American troops, who were in want of means. George Washington accepts the fellowship of their Society and says: "I accept, with singular pleasure, the ensign of so worthy a fraternity as that of the Sons of Saint Patrick; a Society distinguished for the firm adherence of its members to the glorious cause in which we are embarked." During that time what greater honor could have been bestowed by Washington than that which he bestowed upon the Irish? When Arnold betrayed the cause at West Point, the traitor Arnold, a name handed down to eternal execrations in the history of America, Washington was obliged to choose the very best and most reliable soldiers in his army, and send them to that point—to West Point—to take the place that was so well-nigh being betrayed by the traitor. From his whole army he selected the celebrated Pennsylvania Line, as they were called, and these men were mainly made up of Irishmen. Nay, more! not merely of Protestant Irishmen, or North American men, or of those who, in that time, were called *Scotch Irish*, for that was the name which, in the year of the revolution, designated Mr. Froude's friends, who emigrated from Ulster. But looking over the muster-roll of the Pennsylvania Line, we find such names as Duffy, Maguire and O'Brien; these were the names—these, and such as these, are the names, not of Palatines, not of Scotch planters in Ireland, but they are the names of thoroughbred Irish Celts. They fought and bled for Washington, and Washington loved them.

THE PENNSYLVANIA LINE.

And now I wish to give you a little incident of that celebrated corps, to let you see how their hearts were in relation to America. "During the American Revolution," says Mr. Carey, "a band of Irishmen were embodied in the defense of the country of their adoption against the country of their birth; they formed the major-part of the celebrated Pennsylvania Line; they bravely fought and bled for the United States; many of them sealed their attachment with their lives, but their adopted country neglected them somewhat; the wealthy, the independent and the luxurious, for whom they fought, rioted in the superfluities of life, while their defenders were literally half-starved, half-naked; their shoeless feet marked with blood their tracks upon the highway. They long bore their grievances patiently; they had long murmured; they remonstrated imploringly for the necessities of life, but in vain. A deaf ear

was turned to their complaints; they felt indignant at the cold neglect and ingratitude of their country, for four thousand of their companions-in-arms had expired on the crimson field of battle; they held arms in their hands, and they mutinied. Well, as soon as the English commanders had heard that the Irish soldiers had mutinied, what did they do? Intelligence was carried to the British camp, and it spread joy and gladness. Lord Howe hoped that the period had arrived for the end of the rebellion, as it was termed, and that there was a glorious opportunity to crush the half-formed embryo republic. He counted firmly on the intense resentment of the natives of the "Emerald Isle"—well he knew how irritable their tempers were; he calculated upon diminishing the strength and the numbers of the rebels, and an accession of the same numbers to the royal army. Messengers were dispatched to the mutineers, and they had a *carte blanche* to make their own terms. Promises were to be made to them as to prodigal children feeding upon husks, that they should return to the plentiful fields of their royal masters. Liberality itself presided in their house, with abundant supplies, and provisions ample enough for their heart's desire; all arrears of pay, and abundant pardon for past offenses were offered to them. There was not, however, any hesitation among these poor, neglected warriors; they refused to renounce poverty, nakedness, suffering and ingratitude. Splendid temptations were held out to them in vain; there was no Judas, there was no Arnold among them; they seized upon their tempters, and trampled upon their shining gold. They sent them to their General, and these miserable wretches paid their forfeited lives for attempting to seduce a band of ragged, forlorn, deserted, but illustrious heroes. "We prate," he says, "about the old Roman and Grecian patriotism. One-half of it is false, and in the other half there is nothing that excels these noble traits in our army, which are worthy of the pencil of a West or a Trumbull."

HOW AMERICA REGARDED IRELAND.

Mark how it is that America regarded them—mark the testimony of some of America's greatest men. Mr. Froude seems to think that the American people look upon the Irish nation and the Irish people pretty much with the eyes with which the men of the last century would look upon them in Ireland, where the Irish nation meant the Protestant people of Ireland, and the Catholics did not exist at all. Was this the view that America and her statesmen took of it? No! Here is the testimony of George William Park Curtis, the adopted son of Washington: "The Irish," he says, "in 1829 won Catholic Emancipation; and before that time, when they were struggling for emancipation, they appealed for sympathy and moral support to America." And now this is how this great American gentleman speaks of them: "And why is this imposing appeal made for our sympathies? It is an appeal from them, from Ireland, whose generous sons, alike in the days of our calamity and of our glory, shared in our misfortunes and joyed in our success. Who, with undaunted courage, breasted the storm which once threatened to overwhelm us, and hurled with fearful and desolating fury throughout this now happy land; who, with aspirations deep and fervent for our cause, whether under the walls of the Castle of Dublin or in the shock of our battles, or in the feeble and expiring accents of famine and misery, or amid the horrors of the prison ship, cried, from their hearts, 'GOD SAVE AMERICA!' Oh! tell me not," he goes on to say; "tell me not of the aid which we received from another European nation, in the struggle for independence; that aid was most needed, and all-essential to our ultimate success; but remember the years of the conflict that had rolled away; the capture of Burgoyne had ratified the 'Declaration of Independence'; the renewed combats on the Heights of Charlestown and Fort Moultrie; the bloody and disastrous days of Long Island and Germantown; the glories of Brandywine, Newton, Princeton and Monmouth; all had occurred and the rank grass had grown over the grave of many a poor Irishman who had died for America, before the flag of the Allies floated in the field by the side of the Star Spangled Banner."

IRISH LOVE FOR AMERICAN LIBERTY.

"But," he adds, "of the brave heroes of the war—I mean the soldiers up to the coming of the French—Ireland furnished a ratio of one hundred men for any one of any foreign nation whatever." Then this generous American gentleman, to whom Ireland appealed for sympathy—for Mr. Froude's is not the first appeal that has been made to the people of America—this high-minded gentleman goes on to say: "Then all honor be paid for all the good service of the sons of Erin in that war of Independence. Let the shamrock be intertwined with the laurels of the Revolution; let truth and justice guide the pen of history, and subscribe on the tablets of America's remembrance—ETERNAL GRATITUDE TO IRISHMEN." Remember that this was Washington's son; remember that he tells us that the old, gray-headed, crippled veterans, who had fought under his father's banner in that war of independence, were accustomed to come to his house, and there he would receive them at the door and bring them in; and he tells us most affectingly of one old Irishman who had fought in the wars; who, after drinking the health of the gentleman who had entertained him, lifted up his aged eyes, and, with tears, he said: "Now, let me drink to General Washington, who is in Heaven this day." He says, on the same occasion: "Americans, recall to your mind the recollections of the heroic time when Irishmen were our friends; when in the whole world we hadn't a friend besides."

AN IRISH "HURRAH" FOR AMERICA.

"Look to the period that tried men's souls, and you will find that the sons of Erin rushed to our ranks, and amid the clash of steel, on many a memorable day, many a John Byrne was not idle." Remember, he does not say, many a Spraggs or many a Gibbs, or men that came over with Cromwell, but honest John Byrne. Who was this honest John Byrne of whom he speaks? He was an Irish soldier of Washington's, who, taken prisoner by the English and put on board a prison-ship, on the authority of Mr. Curtis, "he there was left in chains in the hold of the ship—pestilence being on board. He was more than half-starved; he was scarcely able, when he was summoned on deck, to crawl, like a poor stricken creature, to the command-

er's feet to hear what sentence was to be pronounced upon him. And then the English Commander offered him liberty, life, clothing, food and money if he would give up the cause in which he was taken prisoner, and join the ranks of the British army. In a voice scarcely able to speak; with a hand scarcely able to lift itself up, the Irishman looked to Heaven, and throwing up his hands, cried out—"Hurrah for America!" In the face of such facts; in the face of such testimony; in the presence of the honored name and record of George Washington, testifying to what the Irish Catholic men have done for America, Mr. Froude speaks as faintly as if he were speaking to the hurricane that sweeps over his head, when he tries to impress the American mind and the American people with any prejudice against the poor Catholics of Ireland. What does MacNevin tell us of the year 1809, when America was preparing for a second war with England? MacNevin records that one of the offenses charged upon the Irish, and among the many pretexts for refusing redress to the Catholics of Ireland, was that sixteen thousand of them fought on the side of America. But he adds, "That many more thousands are ready to maintain the Declaration of Independence, and that will be their second offense."

Now, my friends, there are other testimonies, as well as these, of the men of the time; we have the testimony of American literary gentlemen—such, for instance, as that of Mr. Paulding. Here are the words of the distinguished American:

HOW AMERICANS HAVE SPOKEN OF IRELAND.

"The history of Ireland's unhappy connection with England exhibits, from the first to the last, a detail of the most persevering, galling, grinding, insulting and systematic oppression to be found anywhere, except among the *Helots* of Sparta. There is not a national feeling that has not been insulted and trodden under foot, or a national right that has not been withheld, until fear forced from the grasp of the English all the dear ancient prejudices that have not varied in that obstinate country. As Christians, the people of Ireland have been denied, under the penalty of disqualification, the exercise of the right of the Catholic religion—venerable for its antiquity, admirable for its unity, and consecrated in the belief of some of the best men that ever breathed. As men, they have been deprived of the common right of British subjects, under the pretext that they were incapable of enjoying them, for which pretext they had no other foundation than their resistance to oppression, only the more sore by the long sanction of it by the law. England first denied them the right of improvement, and then insulted them with the imputation of barbarism." Another distinguished American, Mr. Johnson, says; "There is no instance, even in the Ten Persecutions, of such severity as that which has been exercised over the Catholics of Ireland." Thus think, and thus spoke the men whose names are bright in the records of Literary America. Taking, again, the unanimous address agreed to by several members of the Legislature of Maryland, speaking of Ireland, these American Senators and legislators say: "That dependency of Great Britain has long languished under an oppression reprobated by all humanity, and discountenanced by all just policy. It would argue a penalty of feeling—an ignorance of human rights, to submit patiently, through centuries, to wrongs which have caused perpetual risings in Ireland; but only with partial success. Rebellion and insurrection have continued with but short intervals of tranquillity. America has opened her arms to the oppressed of all nations. No people have availed themselves of the asylum with more alacrity, or in greater numbers than the Irish. High is the meed of praise, rich is the reward that Irishmen have merited through the gratitude of America. As heroes and statesmen, they honor their adopted country." Bravo! Until such glorious words as these are wiped out of the records of the American history; until the generous sentiments which inspired them have ceased to be a portion of the American nature, then, and not before then, will Mr. Froude get the verdict which he seeks from America to-day.

I have looked through the American Archives, and I have found that the foundation of these sympathies lies in the simple fact that the Catholics of Ireland were heart and soul with you, American gentlemen, with you and your fathers, in that glorious struggle. I find that in the third volume of the American Archives, a letter from Ireland, dated September 17, 1775, to a friend in New York, in which the American gentleman writing said: "Most of the people here wish well to the cause in which you are engaged. They are raising recruits throughout this kingdom. The men are told that they are only going to Edinburgh to learn military discipline, and then to return." Before they got a single Irishman to enlist, they had to tell him a lie, well knowing they were going to arm him, and to send him to America to fight against the American people; well knowing that they would never have entered the ranks of the British army for any such purpose.

A certain Major Roche went down to Cork, to recruit up for America, and he made a great speech to them; it was very laughable. He called upon them as Irishmen, by all that they held sacred, the glorious nationality to which they belonged, the splendid monarch that governed them, and, in fact, the very words, almost, which Mr. Froude alleges to have been used by Lord Fingal, were used by Major Roche to these poor men; and then he held up the golden guineas and the pound notes before them, and here is the record, in the third volume, again, of the American Archives, accounting for the success of Major Roche, in raising recruits to fight against America. The service was so distasteful to the people of Ireland in general that few of the recruiting officers could prevail upon the men to enlist and fight against their American brothers." That same year, in the British House of Commons, Mr. Johnson says: "I maintain that the sons of the best and the wisest men in this country are on the side of the Americans, and in Ireland, three to one are on the side of the Americans." In the House of Lords, in the same year of 1775, the Duke of Richmond makes this statement: "Attempts have been made to enlist the Irish Roman Catholics, but the minister knows well that these attempts have been proved unsuccessful." We find, again, the Congress of America addressed the people of Ireland in that memorable year of 1775, and here are the words:

AMERICA'S GREETING TO IRELAND

That America's first Congress sends over the Atlantic waves to the afflicted, down-trodden Catholic Irish, and says, "accept our most grateful acknowledgement for the friendly disposition you have always shown toward us. We know that you are not without your grievances; we sympathize with you in your distress, and we are pleased to find that the design of subjugating us has persuaded the administration to dispense to Ireland some vagrant rays of ministerial sunshine with the tender mercies of the Government that has long been cruel to you. In the rich pastures of Ireland many hungry parasites were fed, and have grown strong laboring in her destruction." We find such words as these addressed not to the Palatines and planters, for if the Congress of America were addressing the Planters and Cromwellians in Ireland, they would not have used such language as this: "In the rich pastures of Ireland, many hungry parasites were fed, and have grown strong laboring in its destruction."

THE PENAL LAWS: "REQUIESCAT IN PACE."

V Benjamin Franklin, glorious and immortal name! was in Versailles as Minister from the American Government. He "rites to the people of Ireland, in October 1778, and says: 'The years of misery and distress which that ill-fated country has been so frequently exposed to, and so often experienced by such a combination of rapine, treachery and villainy as would have disgraced the name of the most arbitrary government of the world, has most sincerely affected us, and your experiences have engaged the most serious attention of Congress in America.'

Now I come to another honored name. We find, in the testimony of Verplanck, when the Catholic Emancipation Act was passed, there was a banquet in the City of New York to celebrate the event, and this distinguished American gentleman proposed a health or a toast, and it was a Catholic toast, "The Penal Laws: *Requiescat in Pace*—(May they rest in peace)."

"And now, again," continues Mr. Verplanck, "I have a good word to say for them." What was that good word? Here it is: "That in the glorious struggle for our independence, and in our more recent contest for national rights, those laws gave to the American flag the support of hundred and thousands of brave hearts and strong arms, and with that good, too," he says, "at the same time contributing an equal portion of intellectual and moral power."

WM. H. SEWARD'S TESTIMONY.

Coming down to our own time, passing over the magnificent testimony of Henry Clay, and his sympathy for Catholic Ireland, America, even at this hour, is mourning over the grave of a great man. But a few days ago a nation accompanied to its last resting-place the remains of William H. Seward. And this illustrious American statesman said, in 1847: "Ireland not only sympathized profoundly with the Transatlantic Colonies in their complaints of her usurpation, under which she suffered more sorely than they, but with an interest, benevolence and ardor, she yielded at once to the great American idea of universal emancipation, ready to fight and to war for the rights of human nature under a propitious God, who seemed to lead the way."

Finally, with one more extract, and I have done with this portion of my lecture. I find that such were the relations between Ireland and America in that struggle that a certain Captain Wicks, of the ship "Reprisal," in the summer of 1776, captured three prizes near the West Indies, which were English property. He detailed some of his own men on board of them, and sent them to the nearest port to be adjudged as prizes. Shortly after he came across another vessel and he let her go, finding she was Irish property. The Marquis Chasteloux, a distinguished Frenchman, who was in America in 1783, writes thus: "An Irishman, the instant he sets his foot on American soil, becomes *ipso facto* an American. This was uniformly the case during the whole of the late war." Remember this Frenchman was fighting for you. "While Englishmen and Scotchmen were hated with jealousy and distrust, even with the best recommendations of zeal and attachment to the cause, the native of Ireland stood in need of no other certificate than his *dialect*," which shows that the Irishman that our French friend is speaking of was not a Palatine, nor a Planter, but a genuine Paddy, and no mistake about it. His sincerity was never called in question; he was supposed to have a sympathy with suffering and every one decided, as it were, instantly in his favor. "Indeed," he adds, "their conduct in the late war amply justified this favorable opinion, for whilst the Irish emigrant was fighting the battles of America by sea and by land, the Irish merchants, principally of Charlestown, Baltimore and Philadelphia, labored with indefatigable zeal at all hazards to promote the spirit of enterprise and increase the wealth and maintain the credit of the country. Their purse was always open and their persons were devoted to the country's cause, and, on more than one imminent occasion, Congress itself, and the very existence of America probably, owed its preservation to the fidelity and firmness of the Irish. 'I had the honor,' he says, 'of dining with an Irish Society composed of the steadiest merchants and others of the city, in the city tavern of Philadelphia, on St. Patrick's Day.' Mr. Froude must not run away with the assertion that the Irish merchants of Charlestown and Baltimore and Philadelphia were the Puritan settlers. If they had been they would have gone home and eaten a cold dinner on St. Patrick's Day."

THE VOLUNTEERS OF 1782.

So much for America and Ireland's relations with her. When the 4,000 men were asked by the English Government to go out and fight the Americans, they offered to send to Ireland 4,000 Protestant Hessians, and the Irish Parliament which was there had the grace to refuse the Hessians. They said "No! if the country is in danger we can arm some of our Protestant people and they can keep the peace."

Out of this sprang the "Volunteers of '82." Mr. Froude has little or nothing to say of them. Consequently, if I am answering or trying to answer him, I must restrict also their record. All I can say is this, Ireland, in 1776, began to arm. This movement was altogether a Protestant one, and confined to the North. The Catholics of Ireland were ground into the very

dust. No sooner did the Catholics of Ireland hear that their Protestant oppressors were anxious to do something for the old land, than they came and said to them, "We will forgive every thing you have done to us; we will leave you the land of our country, the wealth and the commerce; all we ask you is to put a gun into our hands *for one hour*. At first they were refused, and, my friends, when they found they would not be allowed to enter the ranks of the Volunteers, they had the generosity, out of their poverty, to collect money and to hand it over to clothe the army of their Protestant fellow-citizens. *Any thing for Ireland.* Any thing for the man that would lift his hand up for Ireland, no matter *what* his religion was. The old generous spirit was there; the love that never could be extinguished was there; self-sacrifice as of old. Aye, the humble love for any man, no matter *who* he was, that was a friend of their native land. Was there ever such a generous act as this of the people—the O'Connors, the O'Briens, the O'Neills and the O'Connells?"

But after a time our Protestant friends in the Volunteers began to think that these Catholics, after all, were fine, strapping fellows. Somehow, centuries of persecution could not knock the manhood out of them. "They be strong men," says an old writer, "and can bear more of hard living, hunger and thirst, than any other people that we know of." God knows, their capability, of enduring nakedness, hunger and thirst, and every other form of misery was well tested!

Accordingly, we find that in 1780 there were fifty thousand Catholics amongst the Volunteers. Every man of them with an arm in his hands. Mr. Froude says that, "Grattan—the immortal Grattan—that whilst he wished well for Ireland—that whilst he was irreproachable in every way, public and private, that at this time he was guilty of a great mistake. Ah!" says the historian, "England had long ruled Ireland badly, but had learned a lesson from America, and she was now anxious to govern Ireland well, and no sooner was an abuse pointed out than it was immediately remedied, and if just laws were wanted they were immediately granted, and the mistake Grattan made was, that instead of insisting on just legislation from England, he insisted for the legitimate independence of Ireland; that the Irish should have the making of their own laws." Thus, according to Mr. Froude, "the energies of the nation which were wasted in political contention could have been husbanded to induce England to grant just and fair laws." But he goes on the assumption, my dear American friends—the gentleman goes on the assumption that England was willing to redress grievances, to repeal the bad laws and make good ones, and he proves this assertion by saying, "that she struck off of the wrists of the Irish merchants the chains of their commercial slavery, and that she restored to Ireland her trade." You remember that this trade was taken away from them. The woolen trade and nearly every other form of trade was discontinued or ruined.

ENGLAND'S UNGENEROUS POLICY.

Now, I wish, for the sake of the honor of England, that she was as generous or even as just as Mr. Froude represents her, and as he no doubt would wish her to be; but we have the fact before us that in 1779, when a movement was made to repeal the laws restricting the commerce of Ireland, that the English Parliament, the English King, the Lord-Lieutenant of Ireland, and the English Government opposed it to the very death. They would not have it—not one fether would they strike off from the chain that encumbered even the Protestants and the Planters of Ireland. And it was only when Grattan rose up in the Irish Parliament and insisted that Ireland should get back her trade; it was only then that England consented—because there were fifty thousand volunteers armed outside.

The state of Ireland at the time is thus described: "Such is the constitution that three millions of good faithful subjects, in their native land, are excluded from every trust, power, and emolument in the State, civil and military; excluded from all corporate rights and immunities; excluded from grand juries; and restrained in petty juries; excluded in every direction from every trust, from every incorporated society, and from every establishment, occasional or fixed, that was instituted for public defense; from the bank, from the bench, from the exchange, from the university, from the college of physicians, and from what were they not excluded?" asks the writer. "There is no institution which the wit of man has invented, or the progress of society has produced, which private charity or public munificence has founded, for the advancement of education around us, for the permanent relief of age, infirmity and misfortune, from the participation of the benefits of which, on all occasions, the Catholics of Ireland were not carefully excluded."

FREE TRADE FOR IRELAND GAINED.

Grattan rose up in the Senate, and lifting up his heroic hand and voice to Heaven, he swore before the God of Justice that that should come to an end. The English Government heard him with a determination as great as that of the Irish patriot, and swore equally that that should remain the law. Was it not time to assert for Ireland her independence? Mr. Froude claims that England willingly consented to give up the restrictions on Irish commerce when Grattan proposed it in the House. An official of the Government, named Hussey Bird, rose up, to the astonishment of the Government, and seconded Grattan's resolution; to the rage and consternation of the Government factions by the unequivocal demonstration of the Executive of the Ministerial Bench. Hussey Bird was one of the most fascinating men of the day; he, of whom it was thought patriotism was impossible, moved "that we take up the question and represent to his Majesty that it was not by any temporary expedients, but by free trade alone that this nation is now to be saved from impending ruin. While they were fighting the Government within, Grattan took good care to have the Volunteers drawn out in the streets of Dublin; there they were in their thousands; armed men, drilled men; and they had their cannons with them, and about the mouths of the guns they had tied a label, or card with these words: "FREE TRADE FOR IRELAND, OR ELSE—"

So it happened that Lord North was obliged, greatly against his will, to introduce measures to restore to Ireland her trade. Now, I ask, was not Henry Grattan justified, seeing that by pointing cannons at them it threw off the restrictions, when he

said, "This English Parliament will never do us justice, and, in the name of God, now that we have our men armed around us, let us demand for Ireland a perfect independence of the people from the Parliament of England, and the rights to make whatever laws that are most conducive to the welfare of our own people."

THE OLD IRISH PARLIAMENT.

It is perfectly true that Grattan failed; it is perfectly true that, although that declaration of independence was proclaimed by law, and, as Mr. Froude observes, "Home Rule was tried in Ireland from '82 to '99, and it was a failure." All this is true; but why was it so, my friends? Reflect upon this; the Irish Parliament did not represent the nation; the Irish Parliament consisted of three hundred members, and of these three hundred there were only seventy-two that were elected by the people; all the others were from "Nomination Boroughs," as they were called. Certain great lords, barons and noblemen had three or four little towns in their estates, which towns returned a member of Parliament, and the poor people who had the votes were at the mercy of the landlord, who made the regular "Nominations," and put up whoever he desired, and the people were compelled to vote for him or suffer the consequences. Just as in the Protestant Church, whenever a Bishop dies, the Queen comes and writes to the clergy, and says you will name such a one for Bishop and then they elect him. Only seventy-two members, were in some sense, representatives of the people. But whom did they represent? There were nearly three millions of Irishmen in Ireland, men of intellect and of education, in spite of all the laws that were made against schools and colleges for Catholics; there were three millions of Irish Catholics in the land and not a man of them had a vote, even for a member of Parliament. And therefore this wretched Parliament that only represented one-tenth of the nation, if it was venal and corrupt, it is no disgrace to the Irish people and it is no argument that they did not know how to govern themselves.

Meantime, the volunteers made the most tremendous mistake, and that was by letting Catholics in amongst their ranks. Here I have my Lord Sheffield. Here is what he says, (I desire you clearly to understand, ladies and gentlemen of America, how the English people looked upon us Irish a hundred years ago; as they ever looked upon you, until you taught them by the sword to look upon you with more respect.) "It is now necessary," said Lord Sheffield, in 1778, "to take notice of a phenomenon that has begun to appear at this time; it is a wonderful thing." What was it?

A PHENOMENON.

"The like has never been seen in any country, at least where there was an established government to describe it; it is an army unauthorized by the laws, generally known by the name of the Volunteers of Ireland. The arms issued from the public stores were insufficient to supply the rapid increase of the volunteers, the rest were procured by themselves, and the necessary accoutrements, with a considerable number of field-pieces. All speak highly of them, and the supporters of the Government in both countries mention them with civility." It is not easy to be uncivil to an army of 95,000 men. "The wonderful efforts of England in America were, somehow or other, wasted to no purpose." Wasted to no purpose! There happened to be a man in the way, and that man was—George Washington. He goes on to speak of the Volunteers, "The many-headed monster," he calls it now, "began to think it would be proper to reform the State, and to purge the Parliament of Ireland, in order to reform the Parliament."

Henry Grattan said, "I will never claim freedom for 600,000 of my countrymen while I have two millions or more of them in chains. Give the Catholics of Ireland their civil rights and their franchise. Give them the power to return members to the Irish Parliament, and let the nation be represented; put an end to the rotten Nomination Boroughs; let the members represent the people truly, and you will have reformed your Parliament and established forever the liberties which the Volunteers have won." This was what the Volunteers wanted, and for this Lord Sheffield called them by the very gentle name—"the many-headed monster." But they did something else very strange: "So far the events that went on might be expected, but there is another part of their conduct neither national nor rational. Some of the corps, for the purpose of increasing their members, perhaps, or, possibly, without consideration, admitted Roman Catholics. They must have been mad—they did it without consideration, and others, perhaps, enrolled them latterly for the sake of acquiring members and strength to force a reform of the Government of England, to force a reform which the government of England never would permit." Because she wanted to have a rotten Parliament in her hands, and through that Parliament to destroy the country. "Well, but that Protestants should allow and encourage this also, and form a whole corps of Roman Catholics, is scarcely to be believed, considering the pretensions of the latter. To fill their number up, it becomes the system of the Roman Catholics to enroll as many of us as possible, particularly since the peace of last spring, and there is nothing incredible or unequivocal in this. Already, perhaps, thousands of these are in arms, and, in a year or less, ten to one, all the Protestants will gradually quit the service, and it is necessary to prevent the Volunteer arms from falling into more dangerous hands—to counterbalance the Catholics." Then he goes on to say:

"If they were only one-fifth instead of four-fifths of the people, the writer of the observations would be the last man to suggest about their getting into power. But they are the men who do not forget the Constitution under which their ancestors lived; they are not blind to what they might have acquired. Persevering for upward of two centuries, under every form of discouragement, under every severity; subjected to every disadvantage, does not prove indifference to the principles of their religion, thinking as they do, feeling as they do, being as they are, they would not be men if they did not wish for a change. Nor would Protestants be worthy of the description of reasonable creatures if they did not take precautions to prevent it."

NO REFORM ALLOWED BY ENGLAND.

Thus it is a fact, that the English government steadily opposed Reform. It would not hear of Reform; because they

wanted to have a venal, corrupt, miserable seventy-two in their hands. It is to this fact, and not to any mistake, that we owe the collapse of that magnificent revolution. Well, England now adopted another policy. We have clear evidence of it. As soon as William Pitt came into office as Premier, his first thought was to put an end to this Irish difficulty. He would have no more laws made in Ireland for Irishmen. So he united the two Parliaments into one, and would not leave Ireland a single shred of its legislative independence. This being the programme, how was it to be worked out? Mr. Froude says, or seems to say, "that the rebellion of '98 was one of those outbreaks of Irish ungovernable passion and of Irish inconstancy, accompanied by cowardice and by treachery of which we are but too familiar in the history of Ireland." Now, we have another account of '98. Mr. Froude says, "that the rebellion arose out of the disturbance of men's minds, created by the French Revolution," and there is a great deal of truth in this. "It set all the world in a blaze, and the flames spread, no doubt, to Ireland. Mr. Froude goes on to say, "that the Irish Government was so hampered by this free Parliament—this Parliament of Grattan's—that, although they saw the danger approaching, they could not touch it; their hands were bound; nay more!" He adds: "The government was bound by constitutional law, and Parliament could not touch one of the United Irishmen until they had committed themselves by some act of treason—in other words, by first rising in arms." Now, according to this historian, "there was nothing done to molest, slay or persecute the people of Ireland until they rose in arms in '98." My friends, the rising in 1798 took place on the 23d of May. On that day the United Irishmen rose. I ask you, now, whether the government had any share in that rising or creating that rebellion.

THE RISING OF '98.

As early as 1797 the country was beginning to be disturbed, according to Mr. Froude, and we find, during the first three months of January, February and March in '97, Lord Moira giving his testimony as to the action of the English government. "My lords," he says, in the House of Lords, "I have seen in Ireland the most absurd, as well as the most disgusting tyranny that any nation ever groaned under. I have been myself a witness to it in many instances; I have seen it practised unchecked, and the effects that have resulted from it have been such as I have stated to your lordships: I have seen in that country a marked distinction between the English and the Irish; I have seen troops that have been sent there full of this prejudice—that every inhabitant of that kingdom is a rebel to the British government; troops were sent into Ireland under these instructions—that every man you meet is a rebel. I have seen the most wanton insults practised upon men of all ranks and condition." They sent their thousands into Ireland in preparation for the rebellion; they had, between Welch, and Scotch and Hessian regiments, and between English and Irish militia, an army of one hundred and thirty thousand men prepared for the work, and thus, I say, they goaded the people on to rebellion. The rack, indeed, was not at hand, but the punishment of picketing was in practice, which had been for some years abolished as too unhuman even for the treatment of servants. Lord Moira goes on to say: "That he had known of a man who, in order to extort confession of a crime from him, was picketed until he actually fainted" (picketing meant putting them on the point of a stake upon one foot); "and picketed a second time until he fainted: and again, as soon as he came to himself, picketed the third time until he fainted, and this on mere suspicion." Not only was this punishment used, but every species of torture; men were taken and hung up until they were half-dead, then threatened with repetition of the cruel treatment unless they made confession of imputed guilt. They sent the soldiers into the country, and they quartered at what was called "free quarters;" the English yeomanry and the Orange yeomanry lived upon the people; they violated the women, they killed the aged; they plundered the houses; they set fire to the villages; they exercised every form of torture the most terrible, did this dastardly soldiery.

IRELAND GOADED INTO REBELLION.

All this took place before a single rising in Ireland—before the rebellion in '98 sprung up at all. We have a brave and gallant man sent to Ireland at that time, Sir Ralph Abercrombie, and he declares he was so frightened and disgusted at the conduct of the soldiers that he refused to keep the command of the forces in Ireland any longer. He issued a general order in February, '98—the rebellion did not begin until May—in these words: "The disgraceful frequency of great cruelties and crimes, and the many complaints of troops in this kingdom, unfortunately prove the army to be in a state of licentiousness, and renders it formidable to every one, except the enemy." Then he threw it up in disgust. General Lake was sent to command in Ireland. He says: "The state of the country and its occupation previous to the insurrection is not to be imagined, except by those who witnessed the atrocities of every description committed by the military and the Orangemen that were let loose upon the defenseless population." Then he gives a long list of terrible hangings, burnings and murderings. We read "that at Dunlaven, in the County Wicklow, previous to the rising, thirty-four men were shot without any trial," but it is useless to enumerate or continue the list of cruelties perpetrated. It will suffice to say that, when the military were placed on "free quarters," that all kinds of crime were committed; but the people were no worse off than those living where no soldiers were quartered, for in the latter places the inhabitants were called to their doors and slain without ceremony, and every house plundered or burned." Nay, more! We have Mr. Emmett, in his examination, giving his evidence, and declaring "that it was the fault of the Government, this rebellion of '98." The Lord Chancellor put the following question to Mr. Emmett: "Remember, Mr. Emmett"—this was in August '98—"what caused the late insurrection." To which Mr. Emmett replied: "Free quarters, house burnings, tortures, and all the military executions in the counties of Kildare, Carlow and Wicklow." Before the insurrection broke out, numbers of houses, with their furniture, were burned in which concealed arms had been found; numbers of people were scourged, picketed, and otherwise put to death, daily, to force confession of concealed crime or faults;

outrageous acts of severity were often committed by persons not in the regular troops. But we have the evidence of the brave Sir John More, the hero of Corunna. He was in Ireland at the time in military command, and he bears this testimony. Speaking of Wicklow, the very hot-bed of the insurrection, he says: "That moderate treatment by the Generals of the people, and the preventing of the troops from pillaging and molesting them, would certainly soon restore tranquility; the latter would soon be quiet if the revengeful yeomanry would behave with tolerable decency, and not seek to gratify their revenge upon the poor."

We have Lord William Napier, an Irishman, but a brave English soldier, saying: "Oh! what manner of soldiers were these fellows who were let loose upon the wretched districts in which the Ascendancy was placed, killing and confiscating every man's life and property; and, to use the venerable Abercrombie's words, 'they were formidable to every body but the enemy.' We, ourselves, were young at the time, yet being connected with the army, we were continually among the soldiers, listening with boyish eagerness to their experience, and we well remember, with horror, to this day, the tales of lust, of bloodshed and of pillage; the recital of their actions against the miserable peasantry which they used to relate."

THE INFAMY OF THE ENGLISH GOVERNMENT.

I ask you, after all this, who was accountable for the goading of the people into rebellion, if not the infamous government which, at that time, ruled and disgraced all Ireland? I ask you, are the Irish people accountable, for, from the time the myrmidons of England had been let loose upon them, ravaging like demons, violating every instinct of Irish love of land, of Irish purity, of Irish faith? Is it not a terrible thing that after all these provocations which they deliberately put before the people, in order to goad them into the rebellion of '98, and so prepare the way for that union which followed, that Mr. Froude says several hot-headed priests put themselves at the head of their people. There was a Father John Murphy in the County of Wexford, who came home from his duties, one day, to find his house burned, his chapel destroyed, and to find the houses of the poor people sacked and burned around them, to find his unfortunate parishioners huddled about the blackened walls of the chapel, crying: "What are we to do? Where are we to flee from this persecution that has come upon us?" What wonder if Father John Murphy got the pikes, put them in their hands, and put himself at their head?

WHAT IRELAND WILL BE.

My friends, I have endeavored to give you some portions of the Irish side of the story, resting and basing my testimony upon the records of Protestant and English writers, and upon the testimony which I have been so proud to put before you, of noble, generous American people. I have to apologize for the dryness of the subject or the imperfect manner in which I have treated it, and also for the unconscionable length of time in which I have tried your patience. On next Monday evening we shall be approaching ticklish ground, "Ireland since the union, Ireland to-day, and Ireland as my heart and brain tells me she will be in some future day."

FIFTH LECTURE.

LADIES AND GENTLEMEN.—This day a paragraph came under my notice in a New York paper, which caused me much pain and anguish of mind, for it recorded an act of discourtesy shown to Mr. Froude, my learned antagonist, by Irishmen in Boston. In the name of the Irishmen of America, I tender to the learned gentleman my best apologies, and I beg to assure him, on the part of my Irish countrymen in this land, that we have no inclination to treat him otherwise than with that courtesy and hospitality which Ireland has never refused, even to her enemies. Mr. Froude has not come among us as an enemy of Ireland. He professes that he loves the Irish people, and I am willing to believe him, and when I read, in the report of his last lecture, to which I am about to reply to-night, that he said he yielded to no one in his love for the Irish people, I feel inclined to repeat to him what the great O'Connell said to Lord Derby, when the noble Lord said, in the House of Lords, that he would yield to no one in his love for Ireland. The great Tribune replied: "Any man who loves Ireland can not be my enemy. Let us shake hands!" I am sure, therefore, that I speak the sentiments of every true Irishman when I assure this gentleman that he will receive, in this land, at the hands of the Irish citizens of America, nothing but the same courtesy, the same polite hospitality and attention that he boasts of having received from her people in their native land. I beg to assure him that we Irishmen in America know well that

IT IS NOT BY DISCOURTESY

or any thing approaching to rudeness or violence, that the Irish citizens of America can expect to make their appeal to this great nation. If ever the reign of intellect and of mind has been practically established in this world, it is in glorious America. Every man who speaks the truth, and preaches the truth, whether it be religious truth or historical truth, will find appreciation in America; and I hope I may never find an Irishman offering discourtesy or violence to any man for speaking what he believes or imagines to be truth.

I have said so much in reference to the newspaper paragraph to which my attention was called, and I now come to the last of Mr. Froude's lectures, and the last of my own. The learned gentleman, in his fourth lecture, told the American people his view of the movement of 1772, and of the subsequent Irish rebellion of 1798. According to Mr. Froude, the Irish made a great mistake in 1782, by asserting the independence of the Irish Parliament. "They abandoned," says this learned gentleman, "the paths of political reform, and they clamored for political agitation."

Now, political agitation is one thing, and political reform is another thing. Political reform, my friends, means the correcting of great abuses, the repealing of bad laws, and the passing of good measures salutary and useful for the welfare and well-being of the people. According to this learned gentleman, England was taught, by her bitter American experience, that coercion will not answer with the people, and that it is impossible to thrust unjust laws upon a people." According to him, England was only too willing, too happy, in the year 1780, to repeal all the bad laws that had been passed in the blind and bigoted ages gone by, and to grant to Ireland real redress of all her grievances. "But the Irish people," says Mr. Froude, "instead of demanding from England the redress of this grievance, insisted on their national and parliamentary independence. And they were fools in this," he said, "for that very independence led to interior contention, contention to conspiracy, conspiracy to rebellion, and rebellion to tyranny."

Now, I am as great an enemy of political agitation as Mr. Froude or any other man. I hold, and I hold it by experience, that political agitation distracts men's minds from the more serious and more necessary avocations of life; that political agitation distracts men's minds away from their business, and from their safe pursuit of industry; that it creates animosity and bad blood between citizens; that it affords an easy and profitable employment to worthless demagogues, and that it brings, very often, to the surface the vilest and meanest elements of society. All this I grant. But, at the same time, I hold that political agitation is the only resource left to a people who are endeavoring to extract good laws from an unwilling and a tyrannical government. May I ask the learned historian what were the wars of the seventeenth century, in France, in Germany, and in the Netherlands—the wars that Mr. Froude admires so much, for which he expresses so much sympathy—what were they but political agitation, taking the form of armed rebellion, in order to extort from the government of the time what the people believed to be just measures of toleration and liberty of conscience? With these wars that were waged by the people in armed rebellion against France, against Spain, and against the Netherlands, against the Emperor Charles V., Mr. Froude has the deepest sympathy, because they are wars made by Protestants against Catholic Governments. The men who made these wars were innovators—

they were revolutionists in every sense of the word; they wanted to overturn not only the altar, but also the established form of government. But when the Irish, who only stood in defense of their ancient religion, of their altars, lives and property, and not of their freedom—for that was long gone from the Irish to do this, the learned gentleman has not a word, except expressions of disdain and disapprobation. And now we come to consider, my friends, whether Mr. Froude is right when he says "that the Irish only clamored for political agitation, in 1780, when they might have obtained political reform."

Now, mark! In 1780, the Irish people, and more especially the Protestant portion of the Irish people, demanded of the English Government the repeal of certain laws that restricted and almost annihilated the trade and commerce of Ireland. These laws had been passed under William III; they were leveled at the Irish woollen trade; they forbade the exportation of manufactured cloth from Ireland, except under a duty that was equivalent to a prohibition tariff. They went so far as to prohibit the Irish people from selling the very fleece—their wool—selling it to any foreign power except England. England then fixed her price, and as Mr. Froude himself said, although the French might be offering for Irish wool, the Irish merchant could not sell to them, but he was

OBLIGED TO SELL TO THE ENGLISH MERCHANT,

at his own price. When the Irish people demanded this just measure, I ask, was England willing to grant it? Was England, as Mr. Froude says, only anxious to discover unjust laws, in order to repeal them, and to discover grievances in order to redress them? I answer: No! England nailed her colors to the mast. She said: "I never will grant a repeal of restriction duties on Irish trade. Ireland is down, and I will keep her down!"

The proof lies here. The English Government resisted Grattan's demand for the emancipation of Irish industry until Henry Grattan brought 50,000 volunteers, and the very day that he rose in the Irish Parliament and proclaimed that Ireland demanded her commercial rights, the Volunteers in College Green, and St. Stephen's Green, in Dublin, had their artillery out and planted at the gates of the English House of Commons, and around the mouths of the cannons was tied a label, a significant label—"Free trade for Ireland, or—". If England was so willing to redress every Irish grievance, and if the Irish people had only to say: "Look here; there is this law in existence; take it away, for it is strangling and destroying the trade of this country!"—if England was so willing to take away that law—if she was only anxious to hear of a bad law only to remedy it, in the name of God, why, on that day, in 1780, did she hold out until, at the very cannon's mouth, she was obliged to yield commercial independence to Ireland? Is it any wonder that the Irish people thought, with Henry Grattan, that, if every measure of reform was to be obtained from England in this way, the kingdom would be always kept in a state of perpetual revolution? Is it any wonder that men said: "Why, if we have to go out to fight for every law, to demand every act of justice, we must always be ready with our torches lighted and our cannons loaded?" Is it any wonder that the Irish people said, on that day, with their immortal leader: "It is far better for us to have our own Parliament, free and independent, to take up the making of our own laws, to consult our own interest, and, in peace and quietness and harmony, to take thoughts on the wants of Ireland, and to legislate for them?" And this is what Mr. Froude calls

"CLAMORING FOR POLITICAL AGITATION."

Thus we see, my friends—remember this evening, fellow-countrymen, that I am emphatically and especially appealing to America; that I expect my verdict this evening, as Mr. Froude got his—and it is not from Dr. Hittcock. It is not the puny crows of a barn-door fowl, but it is the

SCREAMING OF AMERICA'S EAGLE THAT I EXPECT IT FROM.

Thus we see that the action of 1892, by which Grattan obtained chiefly the independence of the Irish Parliament, did not originate in any innate love of the Irish for political agitation, but in the action of the British Government that forced on them only two alternatives—"Remain subject to me, to my Parliament, but I never will give you any thing, except at the cannon's mouth; or you will have to take your own liberty, and legislate for yourselves." Oh! Henry Grattan, you were not a Catholic, and yet I, a Catholic priest, here, to-night, call down ten thousand blessings on thy name, and on thy memory. It is true that the emancipated Parliament of 1782 failed to realize the hopes of the Irish nation. Perfectly true. The Parliament of '82 was a failure. I grant it. Mr. Froude says that that Parliament was a failure because the Irish were incapable of self-legislation. Is a serious charge to make against any people, my friends, yet I, who am not supposed to be a philosopher—and because of that habit I wear, am not supposed to be a man of very large mind—I stand up here to-night and assert my conviction that there is not a nation nor a race under the sun that is not capable of self-legislation, and that has not a right to the inheritance of freedom. And if that learned gentleman wishes to know what was the real cause of that failure, I will tell him. The Emancipation Parliament of 1782, although it inclosed within its walls such honored names as Grattan and Flood, yet did not represent the Irish nation. There were nearly three millions and a half of Irishmen in Ireland at that day.

THREE MILLIONS WERE CATHOLICS,

and a half a million were Protestants, and the Parliament of 1782 only represented the half-million. Nay, more: examine the constitution of that Parliament, and see who they were; see how they were elected, and you will find that not even the half-million of Protestants were represented in that Parliament. The House of Commons held three hundred members. Of these three hundred, only seventy-two were elected by the people; the rest were the nominees of certain great lords—certain large landed proprietors. A man happened to have an estate on the side of the country which contained three or four towns and villages, and each town returned its member. A landlord went in and said: "You will elect such a man, who is my nominee," and he was elected as once. They were called "rotten boroughs," and "nomination boroughs," and they were also called "pocket boroughs," because my lord had them in his pocket. Have any of you Irishmen who are present here to-night ever traveled from Dublin to Drogheda? There is a miserable village of

HALF A DOZEN WRETCHED HUTS,

the most desolate looking place I ever laid eyes on, and that village returned a member to the Irish Parliament. And Mr. Froude says that Parliament of '82 represented the Irish people. Three millions of Catholics had not a vote. The Parliament of '82 was in no sense favorable to Ireland, and very favorable to the theories which Mr. Froude so ably advocates. The Irish people knew this well, and the moment the Parliament of '82 was declared independent of the Parliament of England, the Irish people clamored for reform, and responsible to no one but the King, the Irish people clamored for reform. Let the people, they cried, be represented fairly, and make a grand success of independence. The Volunteers, to their honor, clamored for reform. In their first meeting at Dunganannon, the first thing they demanded was reform for the Parliament; and the United Irishmen, which, in the beginning, was not a secret or treasonable society, but fair, open and loyal, embracing the

FIRST NAMES AND CHARACTERS IN IRELAND.

The original society included the first intellects of the nation, banded together for the purpose of forcing reform in the Parliament. It may be interesting to citizens of America to know the three principles on which the society was formed. Here they are: listen to me: First of all—the first resolution of that society was, that "the weight of English influence in this Government, and the Government of this country, is so great as to require cordial union among all the people of Ireland, to maintain that balance which is essential to the preservation of our liberties and to the extension of our commerce." Resolution No. 2: That the only constitutional means by which this influence of England can be opposed is by complete, cordial and radical reform of the representation of the people in Parliament." Resolution No. 3: "That no reform is just which does not include every Irishman of every religious persuasion." There you have the whole programme of this formidable society of United Irishmen. I ask you, people of America,

WAS THERE ANY THING TREASONABLE IN THIS?

was there any thing reprehensible, was there any thing deserving of imprisonment, banishment or death, in such resolutions as these? Who opposed and hindered that reform? Who stood between the Irish people and their Parliament, and said, "No, there will be no reform; they must remain the representatives of a faction and not of the nation; they must remain the corrupt and venal representatives of a small portion, even, of the Protestant faction?" Who said this? The Government of England. Here is my proof: On the 29th of November, 1783, Mr. Flood introduced into the Irish Parliament a bill of reform. The moment that bill was read an honorable member rose up to oppose it, and that member was Barry Yelverton, who was afterward created Lord Avonmore. He was the Attorney-General of Ireland. He gave to the reform bill an official governmental opposition, when the bill was thrown out by a majority of 159 to 77—the 159, every man of them, having the bribe in his pocket. Then the Attorney-General, Mr. Yelverton, rose up and made this motion: that "It had now become necessary to declare that this House would maintain its rights and privileges against all encroachments whatever." The "just rights and privileges" were against all encroachments whatever. The "just rights and privileges" of the people of representing a faction to the exclusion of over five-sixths of the people of Ireland. "From agitation," says Mr. Froude, "grew conspiracy; from conspiracy, rebellion." By conspiracy he means the society of United Irishmen; by the rebellion he means the uprising of 1798. Now, in my last lecture, I have shown, by the evidence of such men as Sir Ralph Abercrombie and Sir John Moore, the hero of Corunna, that the rebellion of '98 was previously and originally the work of the British Government, which

GOADED THE IRISH PEOPLE INTO REBELLION.

And we have also seen, a moment ago, that the United Irishmen was not a conspiracy, but a public society; a magnificent reunion of the best men and the best intellect in Ireland, for a splendid purpose, to be accomplished by fair, loyal and legitimate means. But the principle on which the United Irishmen were formed was the principle of effecting a union among all Irishmen, and this was enough to alarm the Government which, from time immemorial and for many centuries, had ruled Ireland. The motto, the word, which Mr. Froude so wisely said: "In that day, when Irishmen are united, Ireland will be invincible"—that was present in the mind of every man of them. England's Prime Minister, the celebrated Mr. Pitt, then resolved upon three things. He resolved first, to disarm the volunteers; secondly, to force the United Irishmen to become a secret society or conspiracy; and, thirdly, through them to force Ireland into a revolt, that he might have her at his feet. How did he bring these three things about? Remember, I am reviewing all this historically. I have no prejudice in the matter. I declare to you, with the exception of the private ebullition of feeling—boiling up of feeling in my study, when I am perusing and preparing these lectures—I feel nothing about them. I am not like others. I believe, for instance, that Mr. Froude has no business to write history, because he is a good philosopher. A philosopher is a man who endeavors to trace effects to their causes—who has a theory and tries to work it out; he is the last man in the world

WHO OUGHT TO WRITE HISTORY.

And why? Because a historian is supposed to be a dry narrator of facts, and is too good a philosopher to be a good historian—and I also believe that he is too good a historian to be a good philosopher.

The first of these three designs Mr. Pitt accomplished. In 1785 he increased the standing army in Ireland to fifteen thousand men, and he obtained from the Irish Parliament a grant of twenty thousand pounds to clothe and organize a militia. Between the army on one side and the militia on the other, he took the volunteers between them in the centre, and they were disarmed. In the day when the last volunteer laid down his musket, Ireland's hopes for the time were laid down with it.

The second of these, namely: the forcing of the United Irishmen into a secret conspiracy, he effected in this manner: In February, 1793, he passed two bills through Parliament, called the "Gunpowder Bill" and the "Convention Bill." A public meeting of the United Irishmen was held in Dublin—a public meeting with nothing secret about it—to protest against the inquisitorial measures of certain agents of a secret committee of the House of Lords—men who

WERE GOING INTO PEOPLE'S HOUSES,

at any hour of the day or night, without any warrant or authority, on the pretense of information that there was gunpowder concealed in the house. For this public meeting, held legally and constitutionally, the Hon. Mr. Simon Butler, who was President of the meeting, and Mr. Oliver Bond, who was Secretary of the meeting, were imprisoned for six months and fined £500 each. When this illustrious society found that they were thus persecuted, they were obliged to take refuge in secrecy, and thus it was that the United Irishmen were forced to become a conspiracy.

The first really treasonable project that was ever put before the United Irishmen was put before them in April, 1794, by the Rev. William Jenkins, a Protestant clergyman who came over commissioned by the French Convention, and the Rev. Mr. Jenkins was accompanied, in that mission, by John Cockayne, an English lawyer from London, who was the agent of William Pitt, the Prime Minister of England. Thus did the society of United Irishmen become the seat of conspiracy, and this was the action of the English Government. Before that it was perfectly legitimate and constitutional. Ah! but it had an object which was far more formidable to the English Government than any action of treason. The English Government is not afraid of Irish treason, but the English Government trembles with fear at the aid of Irish union. The United Irishmen were founded to promote union among Irishmen of every religion, and the Englishman has said in his own mind: "Treason is better than union; it will force them to become treasonable conspirators in their projects, and union will be broken up." It is well that you should hear, my American friends, what was the oath that was demanded of the United Irishmen.

LET US SUPPOSE I WAS TO BE SWORN IN:

"I, Thomas N. Burke, in the presence of God, do pledge myself to my country, that I will use all my abilities and influence in the attainment of an impartial and adequate representation of the Irish nation in Parliament; and as a most absolute and immediate necessity for the attainment of this chief good of Ireland, I will endeavor, as much as lies in my ability, to forward and perpetuate the identity of interests, the union of rights and the union of power, among Irishmen of all religious persuasions."

I protest before high Heaven to-night, that, priest as I am, if I was asked in 1779 to take that oath, I would have taken it and tried to keep it. I, a member, my friends, that it was no secret oath; remember that it was no treasonable oath; remember that it was an oath that no man could refuse to take, unless he was a dishonest man and a traitor to his country.

The founder of the society asserted that the Irish people left the paths of political reform for political agitation, from agitation to conspiracy, and from conspiracy to rebellion. Now, you may ask what advantage was this to William Pitt, the Premier, to have conspiracy and rebellion in Ireland? I answer you, that William Pitt was a great English statesman, and a great Englishman statesman meant in those days an enemy to Ireland.

The object of great statesmanship, from time to time, is the great object of concentration. A fatal principle—a fatal principle whenever it is enforced against the principles and time-honored traditions, and the genius of a people.

HE SAW THAT IRELAND WAS IN HARMONY,

free and independent, making her own laws and consulting her own interests. He said: "This will never do; this country will be happy and prosperous—it will never do; it interferes with my business. What do I care for Ireland? I only care for the British Empire. I may have to cross their purposes." He made up his mind to destroy the Irish Parliament. He never knew well, as long as Ireland was happy, peaceable and prosperous, he never could affect them. He knew it was only through humiliation he could accomplish the destruction of Ireland. Ah! cruel man as he was, he resolved to plunge the country into rebellion and bloodshed in order to carry out his own imperial English State policy.

And yet, dear friends, and especially dear American friends—my grand jury—for I feel as if I was a lawyer: I feel as if I was a lawyer engaged in the cause of the poor defendant, whose case has been in court for many long years; the plaintiff is a great, rich, powerful woman; the poor defendant has nothing to commend her but a heart that never yet despaired, a spirit that never yet was broken, and a loyalty to God and to man that never yet was violated by one act of treason. I ask you, the grand jury of America, to consider how easy it was to conciliate this poor mother, Ireland—I mean to make her peaceful and happy. He (Pitt) himself had a proof of it in '94. Suddenly the imperious, magnificent Premier of England seemed to have changed his mind, and he adopted a policy of conciliation and kindness toward Ireland; he recalled the Irish lord-lieutenant, Lord Westmoreland, and sent Earl Fitzwilliam, who arrived there on the 4th of January, 1795. Lord Fitzwilliam was a man of liberal mind, and of most excellent character; he felt kindly to the Irish people, and before he left England he made an express contract with William Pitt, if he was made Lord-lieutenant of Ireland, that he would govern the country on principles of conciliation and kindness. He came, and found in Dublin Castle a certain Secretary Cooke, and a great family by the name of Beresford, who, for years, had monopolized all the State offices and all the emoluments of the State. He dismissed them all, and sent them to the "right about." He surrounded himself with men of liberal minds like himself; he began by telling the Catholics of Ireland that

LABOR FOR THEIR EMANCIPATION,

and sudden peace and joy spread throughout the nation—every vestige of insurrection and rebellion seemed to vanish out of Ireland, and happiness and joy, for the time being, was the portion of the Irish people. How long did it last? In an evil hour Pitt returned to his own designs. How long was recalled on the 31st of March, and Ireland enjoyed her peace for only two short months.

Recalled, scarcely a parish in Ireland that did not send in a petition to the British Government to leave them their Lord-lieutenant; but all was in vain. Pitt had made up his mind to carry out his own views. On the day that Lord Fitzwilliam left Dublin the principal citizens of Dublin took the horses from his carriage and drew the carriage themselves down to the water-side. All Ireland was in tears—a whole nation was in mourning. How easy it was, my American friends, to conciliate these people, whom two short months of kindness could so change. It shows to the English Government, English Parliament, and English people, that if they could only realize to themselves the mine of affection, the glorious heart, and the splendid gratitude that lies there in Ireland, and which they have never ap-

pealed to yet, and never touched. This turns the very honey of human nature into the gall of bitterness and of hatred. The rebellion broke out, and it was, as Mr. Froude truly says, the victors took away the old privileges, and made the yoke heavier. By the old privileges Mr. Froude means the Irish Parliament, which was taken away. I hope, citizens of America, that this English gentleman, who has come here to get a verdict from you, will be taught by that verdict that the right of home legislation is not a privilege, but the right of every nation on the earth.

Then, in the course of his lecture, going back to strengthen his argument, he says: "You must not blame England for being hard upon you Irishmen. She took away your Parliament; she inflicted upon you a heavier yoke than you bore before; but she could not help it—it was your own fault!"

WHAT MADE YOU REBEL?"

This is the argument which the learned gentleman uses. He says the penal laws never would have been carried out, only for the revolution in Ireland, in 1600. Now, the revolution of 1600 meant the war that Hugh O'Neill made in Ulster, against Queen Elizabeth. According to this learned historian, the penal laws were the result, effect, and consequence of that revolution. Remember, he fixes that date himself, 1600. Now, my friends, what is the record of history? The penal laws began to operate in Ireland in 1534. In 1537, the Archbishop of Armagh, the Primate of Ireland, who was an Englishman by the name of Cromer, was put into jail, and left there, for denying the supremacy of Henry the Eighth over the Church of God. Passing over the succeeding years of Henry the Eighth's reign, passing over the enactments of Somerset, under Edward the Sixth, we come to Elizabeth's reign, and we find that she assembled a Parliament in 1560—forty years before Mr. Froude's revolution. Here is

ONE OF THE LAWS PASSED BY THAT PARLIAMENT:

"All officers and ministers, ecclesiastical or lay," that took in us, "were bound to take the oath of supremacy." They were bound to swear that Queen Elizabeth was Popeess. That she was the Head of the Church; that she was the successor of the Apostles; that she was the representative of St. Peter, and through him of the Eternal Son of God—Queen Elizabeth! All were obliged to take this oath under pain of forfeiture and total incapacity. Any one who disputed her claims to spiritual supremacy was to forfeit, for the offense, all his estate, real and personal, and if he had no estate that was not worth more than twenty pounds, he was put for one year in jail; and for the second and third offenses, he was guilty of high treason, and put to death. These laws were made, and commissioners appointed to enforce them. Mr. Froude says they were not enforced; but we have the acts of Elizabeth's Parliament appointing magistrates and officers to go out and enforce these laws, and these were made forty years before the revolution of 1600. How, then, can that gentleman ask us to regard the penal laws as the effect of that revolution? In my philosophy, and I believe in yours, citizens of America, the effect generally follows the cause. But this English philosophical historian puts the effect forty years ahead of the cause. As we say in Ireland, that is putting the cart before the horse.

But my friends, Mr. Froude tells us, if you remember, in his second lecture, that the penal laws of Elizabeth were occasioned by the

POLITICAL NECESSITY OF HER SITUATION.

Here is the argument as he gives it. He says: "Elizabeth could not afford to let Ireland go Catholic, because, if Ireland were Catholic, Ireland must be hostile to Elizabeth. I may tell you now, and I hope the ladies here will pardon me for mentioning it, that Queen Elizabeth was not a legitimate child. Her name, in common parlance, is too vile for me to utter, or for the ladies present to hear. Suffice it to say that Elizabeth's mother was not Elizabeth's father's wife. The Queen of England knew the ancient abhorrence that Ireland had for such a vice. She knew that abhorrence grew out of Ireland's Catholicity, and therefore she could not allow Ireland to remain Catholic, because Ireland would be hostile to her, and Ireland remained Catholic."

The only way the amiable Queen could root out the Catholics in Ireland was by penal laws; making it a felony for any Irishman to remain in Ireland a Catholic. Therefore, the English historian says "that she passed the laws because she could not help herself, and that she was coerced by the necessity of her situation." I ask, in reply to this argument of Mr. Froude's, why, if Elizabeth were obliged, whether she would or not, to pass these penal laws, does he turn round and say that these laws were the effects of Hugh O'Neill's revolution? If they were the result of Elizabeth's necessity, then they were not the result of the immortal Hugh O'Neill's brave effort. His next assertion is, "That after the American war, England was only too well disposed to do justice to Ireland," and the proof lies here. He says "that the laws against the Catholics were almost repealed before 1798." Very well. Now I ask you, dear friends, to reflect upon what he

LARGE MEASURES OF INDULGENCE

to the Catholics were, of which Mr. Froude speaks. Here they are. In the year 1771, Parliament passed an act to enable Catholics to take a long lease on fifty acres of bog. My American friends, you may not understand the word bog. It means a marsh which is almost irreclaimable: which you may drain and drain, until dooms-day, and it will remain the original marsh. You may sink a fortune in it, in arterial drainage, in top dressing, as we call it in Ireland; and if it is left a couple of years, if you come back, you will find the bog has asserted itself once more. However, my friends, the Parliament was kinder than you imagine, for whilst they granted to the Catholics a long lease for

FIFTY ACRES OF BOG,

they also stipulated that if the bog was too deep for foundation, that they might take half an acre of arable land, upon which to build a house. Half an acre! For the life of him, not more than half an acre. This holding, such as it was, should not be within a mile of any city or town. Oh, no! and mark this: If half the bog was not reclaimed, that is five-and-twenty acres, within twenty-one years, the lease was forfeited.

Dear friends, the scripture tells us that King Pharaoh, of Egypt, was very cruel to the Hebrews, because he ordered them to make bricks without straw, but here is an order to the unfortunate Irishmen to reclaim twenty-five acres of bog, or else give it up. Now, beggary as this occasion was, the very Parliament that passed it was so much afraid of the Protestant ascendancy in Ireland, that in order to conciliate them for the slight concession, they passed another bill, granting £10 additional to £30 already for every Popish priest duly converted to the Protestant religion. In October, 1777, the news reached England that Gen. Burgoyne had surrendered to Gen. Gates. The moment that the news reached Lord North, who was Prime Minister of England, he immediately expressed an ardent desire to relax the penal laws on Catholics. In January, the following year, 1778, the

INDEPENDENCE OF AMERICA

was acknowledged by glorious France. And the moment that piece of news reached England, the English Parliament passed a bill for the relaxation of the laws on Catholics. In May, of the same year, the Irish Parliament passed a bill—now mark!—to enable Catholics to lease land—to take a lease for 999 years. So it seems we were to get out of the bog at last. They also, in that year, repealed the unnatural penal law which altered the succession in favor of the child that became Protestant, and gave him his father's property; also, repealing the law for the prosecution of priests, and for the imprisonment of Popish schoolmasters. In the year 1793, they gave back to the Catholics the power of electing a member of Parliament—the power of voting. And that is what Mr. Froude calls the total repeal of the law against Catholics. The Catholics still could not go upon the bench; could not be magistrates; and this English historian comes and says: "You are fools; you were almost free." Well, people of America, if these be Mr. Froude's notions of civil and religious freedom, I appeal to you, for Ireland, not to give him the verdict.

"THE INSURRECTION OF '98,"

continues the learned gentleman, "threw Ireland back into confusion and misery, from which she was partially delivered by the act of union." The first part of that proposition I admit; the second I emphatically deny. I admit that the unsuccessful rebellion of '98 threw Ireland back into a state of misery. Unsuccessful rebellion is one of the greatest calamities that can befall a nation, and the sooner Irishmen and Irish patriots understand this, the better it will be for them and their country. I emphatically deny, that the act of union there was any remedy for these miseries; that it was any healing remedy whatever for the wrongs of Ireland; that it was any thing in the shape of a benefit or blessing. I assure you that the union of 1800, by which Ireland lost her Parliament, was a pure curse for Ireland from that day, and nothing else, and it is an evil that must be remedied if the grievances of Ireland are ever to be redressed. I need not dwell upon the wholesale bribery and corruption by which the

INFERNAL CASTLEREAGH,

the political apostate, carried that detestable act of union. Mr. Froude had the good taste to pass by the dirty subject without touching it, and I can do nothing better.

He says: "It was expected that whatever grievances Ireland complained of would be removed by legislation after the act of union." It was expected; it was quite true. Even Catholics expected something. They were promised, in writing, by Lord Cornwallis, that Catholic emancipation would be given them, if they only accepted the Union. Pitt himself assured them that he would not administer the Government unless Catholic emancipation was made a Cabinet measure. The honor of Pitt, the honor of England was engaged; the honor of the brave, though unfortunate, Lord Cornwallis, was engaged. But the Irish—as Tom Moore says, "I admire the hopes that leave me;"—they were left to

since, to this date. She resides with her brother, Captain Carberry, the Mayor of this city. A circumstantial narration of this extraordinary occurrence, properly authenticated, will be published shortly.

WILLIAM MATTHEWS,
Rector of St. Patrick's Church.
WASHINGTON CITY, March 20, 1824.

WHAT "DEMOCRITUS" THOUGHT.

A correspondent, signing himself "Democritus," has printed on April 1st, a letter very severely criticising the accounts given of the case, and upon this letter the editors, apparently still holding to their objections to opening their columns to any controversy, remark: "The sole object of the writer, we have every reason to believe, is to check what he thinks a misguided enthusiasm, through which serious evils to the primary interests of religion will germinate."

YIELDS UNDER THE PRESSURE.

However, on April 6th, the editor seems to have yielded his objections, in deference to the demands of his readers, and prints the following, with but a passing reference, and no expression of opinion as to the authenticity of the statements:

Extract of a letter from the Rev. Mr. Kohlman to Lewis Wilcocks, of New York, dated White Marsh, Prince George's County, Md., 16th March, 1824:

"The metropolis of America is moved, as Jerusalem formerly was at the arrival of three wise men. It is in a transport of admiration and religious awe, and nothing can be thought of but the astonishing and splendid prodigy, which Jesus Christ, the eternal Son of God and most admirable Saviour of mankind, has been pleased to work in the Capital of America and in sight of our National Councils.

"The fact is this: Conformably to the directions of

ALEXANDER, PRINCE OF HOHENLOHE, priest of the Catholic Church at Bamberg, in Germany, a nine-days' devotion to the sacred name of Jesus was performed by several persons, the devotion consisting in reciting the Litany of the same name. On the 10th inst., at half-past 3 o'clock in the morning, (the day appointed by the Prince for all those who live out of Europe, and who wish to unite with him in spirit, in holy prayer, that is to say, in the holy sacrifice of Mass, which he celebrates at the precise hour, for obtaining the restoration of his health) Mass was celebrated by several priests, at the above hour, among others, by your humble servant,

IN GEORGETOWN COLLEGE.

"The Mass ended about four o'clock, at which time Holy Communion was administered to the sick persons, whose care was the sole object of said devotion, and who had prepared themselves for a worthy participation of it by a sorrowful confession of their sins.

"Mrs. Ann Mattingly, the sister of Captain Thomas Carbery, the present Mayor of the city of Washington; a sister of the Rev. Joseph Carbery, a priest of the Society of Jesus, and of a nun at Mount Carmel, of the Order of Theresa, in Charles County, Md., and of two other single sisters, at present residing with her at the Mayor's house—

"Mrs. Mattingly at the very precise moment of swallowing the adorable Sacrament, at the above hour, four minutes after four o'clock, is, from the point of death, at which she then was, restored to a perfect state of health.

A THRILLING SCENE.

"At the moment of swallowing the Blessed Sacrament, (which, her tongue being quite parched and dead-like, she could scarcely effect) she rises up in her bed, and, lifting up her arms, one of which she had not been able for a long time even to move, she exclaimed, 'Lord Jesus! what have I done to obtain so great a favor? What shall I do to acknowledge so great a benefit?' asks for her clothes, dresses herself, sits up, throws herself down on her knees; then rises, walks through the room, and, on the same morning, took as much food as she had taken for the space of six months previous; received, on that day, perhaps

A THOUSAND VISITORS,

and, on the following day, more than two thousand; shaking hands with every-body, smiling, laughing, and conversing the whole day; and, from the ghastly, emaciated, livid countenance of a dying person, in which state I saw her at about six o'clock of the day before her miraculous cure, restored to an angelic countenance, which circumstance alone delights everybody.

"All the physicians who attended her, solemnly declared the nature of her distemper was entirely out of the reach of medical assistance."

* * * * *

REJOICINGS OF THE CATHOLIC CLERGY.

"At half-past six o'clock intelligence of Mrs. Mattingly's having been perfectly restored to health at the precise moment of the Holy Communion was brought to the college at Georgetown. The bell was rung; a solemn *Te Deum*, with the exposition of the Blessed Sacrament, was sung by the whole house; after which I hastened to

the city to view the grand vision which the Lord had shown us."

AFFIDAVITS OF WITNESSES.

Affidavits of many persons who witnessed this remarkable cure were taken at the time, and were filed in the parochial residence adjoining St. Patrick's Church. A few years ago, however, they were forwarded to Baltimore, and are now in the possession of Archbishop Bayley.

ITS HISTORY IN THE PAST.

On the site of the present ruins of the old St. Patrick's Church, Washington, there was erected, as far back as 1794, a frame building for the accommodation of the Catholics then residing in this city. Their pastor, for the first ten years, was the Rev. Anthony Caffrey, an Irish priest connected with the Order St. Dominick, who, at the end of that period, returned to his native land, and was succeeded by Rev. Father Matthews, at that time the respected President of Georgetown College. The appointment was made by Archbishop Carroll, and Father Matthews served faithfully until April, 1853, a period of over forty years. This clergyman, born in Charles County, Md., was educated in Europe, and was the first native of the United States ever ordained within its borders. His personal standing was high in the community with all classes, and it is noted that President John Quincy Adams rented a pew at St. Patrick's, and frequently attended Divine service there, although not a member of the Catholic Church.

In 1824, occurred in St. Patrick's Parish a famous miracle, doubtless well-remembered by many of our old citizens, by which a sister of Mayor Carbury, Mrs. Ann Mattingly, was restored to health from almost hopeless illness, in a manner which led to a strong belief that Divine agency alone was instrumental in her case. The affidavits of responsible witnesses were taken at the time, and carefully preserved for many years in the parochial residence. Father Matthews was the founder of the St. Vincent Orphan Asylum, and prior to his death in 1853, saw the Catholic strength in the city of Washington increase from 300 to 30,000, and the number of churches increase from one to half a dozen or more. He was succeeded by Rev. T. J. O'Toole, appointed by Archbishop Kenrick, who was in turn relieved by Rev. Father Walter, the present able and energetic incumbent, who assumed his duties in 1860.—*Washington Patriot*.

THE BURKE-FROUDE LECTURES.

FATHER BURKE continued his remarkable course of lectures in answer to Mr. Froude, concluding them on the 26th inst. His audiences, though large on the first two evenings, exceeded, at the third and fourth lectures, any that we remember to have seen in the Academy. At the third lecture—Ireland under Cromwell—there was not an inch of standing-room to spare. Even the platform was crowded beyond its seating capacity. Yet, vast as were these audiences, the wonderful voice, the impassioned delivery, and the powerful argument of this extraordinary oratory held them unwearied to the end. The main object of Father Burke's undertaking has been accomplished with a success of which we think most people who have heard him will have no doubt. Mr. Froude is answered, and that not by reckless statements, or unprofitable declamation, but by a clear and plain presentment of Ireland's case against England, with just that amount of denunciation which palpable tyranny, gross injustice, or settled purpose to misgovern, would awaken in any fair and honest man, reviewing the troublous record of this long struggle. Mr. Froude is answered moreover, by a refined skill which, whilst treating him with the courtesy of a Christian gentleman, has left him to deal with the stigmas of blind prejudice, narrowness of mind, reckless or malicious statement, and that strange perversity alike of judgment and of heart which could lead him to admire Henry VIII, and make a hero of Oliver Cromwell. These Father Burke has affixed to him, and, as it will be impossible for him to wipe out the testimony of his own writings, it follows that these stigmas, so damaging to his character as a historian, will remain indelible. The best case that Mr Froude can make for his defense will be innocence of malice or design in his treatment of Irish affairs and grievances. Even should he be able to make that out, enough remains of charges which we believe he can not disprove, to stamp him to all time as an unworthy one-sided historian, and, as a man who failed in pleading the cause of England against Ireland before the American people, because Father Burke proved that he was not telling them the truth.—*N. Y. Tablet*.

At length it is proven that a man has more vanity than a woman. This is the way it came to pass: A curious investigator watched while a thousand men passed a looking-glass, used as a sign, on the side-walk in Broadway. The result of his observation showed that nine hundred and ninety-nine men glanced complacently at their image as they passed. The other man was blind. Four hundred and fifty-two women passed during the same hour and a-half, and none of them looked in the mirror—all of them being engaged intently examining each other's appearance and dress.

A GOOD REJOINER.—We copy the annexed from the *Evening Post*. It explains itself:

An obscure evening organ of the railroad, in this city, says that the proprietors of the *Post* are Catholics. Suppose they are, whose business is it? But suppose they are not—as is the fact, as to two out of three—does that make them either better or worse? The same paper charges that the endeavor to secure some decency and humanity in the management of the Industrial School is a Catholic conspiracy. This endeavor to excite religious bigotry is probably the last resort of Harris' friends. It is a silly falsehood. Mr. Tibbey, who brings the charges, is a Presbyterian, and Commins and Barrett, both Catholics, we believe, are said to be determined to vote for Harris's retention. Further than this, the boy-torturer's most active newspaper defender is a devout Catholic. We do not state these facts because we attach the slightest importance to any man's religion, but to defeat the endeavor to excite religious bigotry.

PACIFIC COAST ITEMS.

The Central Pacific Company's boats will hereafter leave Sacramento for San Francisco at nine o'clock A. M.

A stock operator, named J. G. Styax, is reported to have fallen heir to \$300,000 by the death of a relative in Texas.

Buyers now only offer forty cents a bushel for wheat at Walla Walla, and the farmers in that valley have a large surplus on hand.

By order of the Commissioners of Lunacy, John Stahl was committed to the Insane Asylum on Wednesday. He is single, aged 35 years, and a native of Germany.

From the *Olympia Courier*: During the last two months, fifty thousand baskets of oysters have been shipped from Shoalwater Bay, in Pacific County, to San Francisco.

Says the *Sacramento Record* of the 11th: The steamer *Chin du Wan* started for the lower Sacramento yesterday morning, but bursted one of her cylinder heads and was compelled to return to this city for repairs.

The old St. Patrick's Church building, on Market Street, adjoining the Roman Catholic Orphan Asylum, is to be removed to the corner of Eddy and Laguna streets. Workmen are now engaged in preparing for the moving.

There are still forty feet of the blockaded tunnel of the Virginia and Truckee Railroad to clear. Five feet per day is all that can possibly be made, and good miners express the opinion that the track will not be clear before the 20th instant.

Says the *Vallejo Chronicle*: L. W. Beane, Jerry Marsdon and others, have located a coal mine in Capella Valley, about three miles, as the crow flies, from the head of Napa Valley. He has traced the lead by outcroppings for a distance of about three miles, and is confident that plenty of first-class coal is there.

A dispatch from Port Madison says that Capt. McGuire, of the bark *W. H. Gawley*, which arrived at that port on the 10th, reports that on the 7th he saw a large single-deck vessel bottom upward on the rocks, about forty miles south of Cape Flattery. The wreck is supposed to be that of the schooner *Walter Raleigh*.

The *Alta* says that several games of "faro" and "monte" have recently been open in various parts of the city, where the sportive tiger is kept in readiness to snatch all who may "drop in." Detective Clark will have to renew his hostilities upon the keepers of those places.

The British bark *General Wyndham* was sold by auction yesterday for \$5,500. This vessel lately arrived here in distress from the north, with lumber for Peru. She was surveyed and condemned, it being estimated that she would require \$20,000 for repairs. It is now said that she can be put in good repair for \$8,000 or \$10,000.

The steamer *Pelican* arrived in port on Wednesday, from Humboldt Bay, and reports that she passed the steamer *Olympia* on Tuesday morning, December 10th, at anchor in Humboldt Bay, in a disabled condition. Her starboard bulwark was broken in from her stem to the wheel-house. The accident was caused by having attempted to cross the bar the previous evening.

THE Indians in the northern part of this State and southern Oregon have again commenced hostilities, after many years of peace. The Medocs have always been a brave and warlike race, and gave the early settlers much trouble. According to the latest accounts, some fourteen whites have been killed. The soldiers had a fight with the Indians, in which fifteen of the latter were killed. The country is very unfavorable for the operation of troops, and from all accounts the trouble will last several months. It is said that the squaws and children of the Medocs have gone to a cave in the volcanic country which contains several acres, and that the cave is well provisioned. Hon. John A. Fairchild, who has many cattle and large interests in that section, tried to arrange a compromise, but without effect.

The *Chronicle* publishes a letter from Arnold, of diamond fame, in which he says:

I see by the papers that Arnold and Black are to be prosecuted, and that eminent counsel has been employed. I have employed counsel myself—a good Henry rifle—and I am likely to open my case any day on California Street. There are several scalps I would like to string on a pole—I don't include Janin, your expert. He is of no consequence; send him to China, where he will find his equals in the expert business. As you all are going into the newspapers, I'll take a fling at it myself some of these days. I'm going to the fields on my own hook in the Spring, with fifty men, and will hold my hand against all the experts you can send along. If I catch any of your kid-gloved gentry about there, I'll blow the stuffing out of 'em.

DIED.

YONGE.—At Lakeside, Lake County, November 19th, Madeline, wife of Stephen D. Yonge, aged 28 years. She lived the life of a Christian woman; and, receiving the last rites of the Church, she died with the full faith that she would dwell forever in the regions of eternal bliss. R. I. P.

C. P. R. R.

Commencing Monday, August 26, 1872
and, until further notice, Trains
and Boats will leave San
Francisco.

7.00 A. M.—Atlantic Express Train (via Oakland)
for Sacramento, Marysville, Redding and
Portland (O.) Colfax, Reno, Ogden and Omaha.

7.15 A. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting at Vallejo, with
Trains for Calistoga, Knight's Landing and Sacramento;
making close connection at Napa with Stages for Sonoma.

2.00 P. M.—S. F. & N. P. R. R. Steamer (from
Broadway Wharf)—Connecting at Donahue
with Trains for Cloverdale; making close connection
at Lakeville with stages for Sonoma.

2.00 P. M.—Stockton Steamer (from Broadway
Wharf)—Touching at Vallejo, Benicia and
Landings on the San Joaquin River.

3.00 P. M.—San Jose Passenger Train, (via Oak-
land) stopping at all Way Stations.

4.00 P. M.—Passenger Train (via Oakland) for
Lathrop, Merced, Visalia, Tipton and Los
Angeles, Stockton and Sacramento.

4.00 P. M.—Cal. P. R. R. Steamer (from Broad-
way Wharf)—Connecting at Vallejo with
Trains for Calistoga, Knight's Landing and Sacramento.

4.00 P. M.—Sacramento Steamer (from Broad-
way Wharf)—Touching at Benicia and
Landings on the Sacramento River.

6.30 P. M.—Overland Emigrant Train (via Oak-
land). Through Freight and Accommo-
dation.

TRAINS AND BOATS ARRIVE AT SAN FRANCISCO

From Sacramento and Way Stations, via Vallejo 12:00
A. M., and 8:40 P. M.
Sacramento, via Oakland, 2:20 P. M., and 8:45 P. M.
San Jose, via Oakland, 10:40 A. M.
San Jose (Southern Pacific) 8:50 and 10:10 A. M., and
5:50 P. M.

OAKLAND BRANCH.—LEAVE SAN FRANCISCO—
7:00, 8:10, 9:20, 10:10 and 11:20 A. M.; 12:10, 1:35, 3:00,
4:00, 5:15, 6:30, 8:15, 9:20 and 11:30 P. M. (9:20, 11:20
and 3:00, to Oakland only.)

LEAVE BROOKLYN—5:30, 6:40, 7:50, 9:00, 11:00
A. M.; 1:30, 2:40, 4:55, 6:10, 7:55 and 10:10 P. M.

LEAVE OAKLAND—5:40, 6:50, 8:00, 9:10, 10:00 and
11:10 A. M.; 12:00, 1:40, 3:50, 5:05, 6:20, 8:05 and
10:20 P. M.

ALAMEDA BRANCH.—LEAVE SAN FRANCISCO—
7:00, 9:00 and 11:15 A. M.; 1:30, 4:00, 5:30 and 7:00 P. M.
(7:00, 11:15 and 5:30 to Fruit Vale only.)

LEAVE HAYWARD—3:45, 7:00 and 10:45 A. M. and
3:30 P. M.

LEAVE FRUIT VALE—4:40, 7:35, 9:00 and 11:20 A. M.
1:30, 4:05 and 5:30 P. M.

*Except Sundays.

T. H. GOODMAN, A. N. TOWNE,
Gen'l Pass'gr and Ticket Ag't. Gen'l Sup't.

Southern Pacific Railroad.

Time Schedule—Commencing Sept. 15th, 1872.

TRAINS SOUTH.	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:40 A. M.	3:30 P. M.	12:40 P. M.
San Jose.....	11:10 A. M.	5:42 P. M.	7:00 P. M.
Gilroy.....	12:30 P. M.		
Pajaro.....	2:20 P. M.		
Castroville.....	3:05 P. M.		
Salinas.....	3:45 P. M.		
Hollister.....	2:40 P. M.		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Hollister.....			11:05 A. M.
Salinas.....			10:00 A. M.
Castroville.....			10:40 A. M.
Pajaro.....			11:30 A. M.
Gilroy.....			1:10 P. M.
San Jose.....	16:50 A. M.	7:45 A. M.	2:31 P. M.
San Francisco.....	9:10 A. M.	10:10 A. M.	5:10 P. M.

* SATURDAYS 2:30 P. M. SUNDAYS excepted.

FREIGHT TRAINS.

THROUGH TRAINS leave San Francisco at 4:15
A. M. Arrive at San Francisco at 4:25 P. M.
Trains for San Jose and Way Stations leave San Fran-
cisco at 1:00 P. M. Arrive at San Francisco at 11:30
A. M.

A. N. TOWNE, A. C. BASSETT,
Gen'l Superintendent. Ass't Superintendent.
J. L. WILLCUTT, Gen'l Passenger & Ticket Agent.

REMOVAL! REMOVAL

THE undersigned would respectfully inform his friends
and acquaintances that he has opened that spacious
store, north-west corner of Merchant and Montgomery
streets, with a select stock of fine

FRENCH CLOTHS,
BEAVERS,
DOESKINS,
CASSIMERES
AND VESTINGS,

Which he will make up in the latest styles at greatly re-
duced prices.

PETER SHORT,
Merchant Tailor,
613 Montgomery Street.

English Cassimere Business Suits.....\$4 to \$50
Beaver Suits.....\$5 to \$60
Cassimere Pants.....\$5 to \$12

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OFFICE:
In San Francisco, No. 435 Cali-
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Claus Spreckles, James Gamble,
Michael Skelley, E. T. Gile,
M. P. Jones, Charles Main,
Selden S. Wright, Donald McLennan,
W. B. Cummings, W. B. Hooper,
C. F. McDermot, G. L. Bradley,
James M. Barney, F. S. Wensinger,
C. W. Kellogg, A. W. Jee,
Peter Dean, John H. Wise,
Chas. I. Deering.

SACRAMENTO:

H. C. Kirk, H. S. Crocker,
D. W. Welty, N. D. Thayer,
J. H. Sullivan, F. S. Freeman.

C. W. KELLOGG, President.
H. G. HORNER, Secretary.

Fire and Marine Insurance. UNION INSURANCE COMPANY OF SAN FRANCISCO.

THE CALIFORNIA LLOYDS,
ESTABLISHED IN 1861.
Nos. 416 and 418 California St.

Cash Capital, - - - \$750,000 Gold
Assets Exceed - - - \$1,000,000 Coin

FAIR RATES,
PROMPT SETTLEMENT OF LOSSES,
SOLID SECURITY.

DIRECTORS:

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James Otis, Jabez Howes,
Moses Heller, Nicholas Luning,
Joseph A. Donohoe, John Parrott,
M. J. O'Connor, Milton S. Latham,
W. W. Montague, L. Sachs,
Daniel Meyer, M. D. Sweeney,
Adam Grant, E. H. Winchester,
Jacob Scholer, Gustave Touchard,
Charles Kohler, Michael Castle,
Joseph Seller, Nicholas Larco,
W. C. Ralston, Geo. C. Hickox,
A. Wasserman, Morton Cheeseman,
I. Lawrence Pool, George C. Johnson,
Joseph Brandenstein, T. E. Lindenberger.

GUSTAVE TOUCHARD.....President.
N. G. KITTLE.....Vice-President.
CHARLES D. HAYEN.....Secretary.
GEO. T. BOHEN.....Surveyor.

THE STATE INVESTMENT AND INSURANCE COMPANY.

Capital, - - - \$200,000

U. S. GOLD COIN, in 2,000 shares of \$100 each.
U. S. Payments in Four Installments, of Twenty-five
(25) per cent. each, in Gold Coin. Fire, Marine and
Inland Navigation Insurance.

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PETER DONAHUE.....Vice-President.
CHAS. H. CUSHING.....Secretary.
THOS. N. CAZNEAU.....Marine Director.
San Francisco, November 2d, 1872.

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Where they offer for sale
THE LARGEST STOCK OF

PAINTS,
OILS,
GLASS, etc., etc.
ON THE PACIFIC COAST,
At the Lowest Market Rates.

101, 103, 105 FRONT STREET,
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H. C. BATEMAN,
CATHOLIC BOOK SELLER, 208 Kearny Street.
Cor. Sutter, has just received a fine stock of
Vestments, Holy Bibles, Remonstrances, Prayer Books,
Chalices, Pyxes, Missals and Breviaries, with a splendid
assortment of all the Catholic and Irish Books published
in the United States and Ireland; and a fine selection
of Velvet, Pearl and Ivory Prayer Books and all other
fine Catholic articles. jan-17

NEW STYLES, LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and
103 Montgomery Street, San Francisco, offer for
the Holidays the largest and best selected stock of Fine
Goods ever offered in this market or any other.

HIBERNIA Savings and Loan Society OFFICE: NE Cor. Montgomery & Market Sts., San Francisco.

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C. D. O'SULLIVAN.....Vice-President.
EDWARD MARTIN.....Treasurer.
RICHARD TOBIN.....Attorney.

TRUSTEES:

M. D. Sweeney, M. J. O'Connor,
C. D. O'Sullivan, P. McAnan,
John Sullivan, Gust. Touchard,
R. J. Tobin, Peter Donahue,
A. Donohoe.

REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through
Wells, Fargo & Co's Express Office, or any reliable
banking house, but this Society will not be responsible
for their safe delivery.

The signature of the depositor should accompany his
first deposit.

A proper pass-book will be delivered to the agent by
whom the deposit is made.

Deposits received from \$1 to \$8,000.

Office hours from 9 A. M., to 3 P. M.

E. McLAUGHLIN. C. T. RYLAND. BANKING HOUSE OF McLAUGHLIN & RYLAND, Santa Clara St., bet. First and Second, SAN JOSE.

RECEIVE General and Special Deposits in Gold
and Silver Currency. Deal in U. S. Bonds and
Legal Tenders, and do a General Banking Business.

DRAW EXCHANGE ON

DONOHUE, KELLY & CO., San Francisco
EUGENE KELLY & CO., New York.
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Telegraphic Transfers made on New York.
Interest allowed on Time Deposits.

ST. MARY'S HOSPITAL, Corner of First & Bryant Sts. SAN FRANCISCO.

THIS Institution is under the management of the
SISTERS OF MERCY.

JAMES MURPHY, M. D. Visiting Physician.
S. C. LANE, M. D. Visiting Surgeon.
A. F. BELINGER, M. D. Resident Physician.

TERMS:

Payable monthly in advance, for board, medicines, at-
tendance, etc.

In the wards, per week.....\$10 00

In rooms, with one or more, per week.....15 00

In private Rooms, per week.....20 00

Liquors and washing extra.

Confinement cases, \$10 00 extra.

Money always refunded in case a patient leaves be-
fore the expiration of the month.

Benevolent Societies are not required to pay in ad-
vance.

UNITED STATES HOTEL. Corner of Folsom and Beale Sts. SAN FRANCISCO.

CORNELIUS MALONEY - - - Proprietor.
(Late of the Franklin House.)

THE United States Hotel has been thoroughly re-
novated and fitted up in superior style, and the pro-
prietor is now able to provide his patrons and the public
with superior accommodations, on the most reasonable
terms.

Board, per week.....\$4 00

Board and Lodging, per week.....\$5 to \$6 00

Board and Lodging, per day.....\$1 00

Parties who have sent to the States for friends, or who
expect friends, will please notify C. Maloney, and he will
attend to them on arrival, and forward them with due
care to their destination. By this means much may be
saved and much inconvenience avoided.

A Library is attached to the House for the use of its
patrons; also, a fire-proof safe, where money and other
valuables are taken charge of at the risk of the pro-
prietors.

An omnibus, with the name of the Hotel thereon,
will be at the wharf to convey passengers to the Hotel
free of charge. 1-17

J. C. MOODY, DRUGGIST AND CHEMIST, DEALER IN

PURE DRUGS AND MEDICINES,
Toilet and Fancy Articles and Perfumery,
Pure Wines and Liquors for Medical Use.
Prescriptions carefully compounded.

200 and 202 Kearny Street,
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JOHN KAVANAGH. T. CAVANAGH.

JOHN KAVANAGH & CO.

MERCHANT TAILORS,

AND DEALERS IN

Men's and Boys' Clothing and
Furnishing Goods,

340 BUSH STREET, (north side) Near Kearny.
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BOOK AND JOB PRINTING

Of every description.

BOOK BINDING, RULING,
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LAW BRIEFS,

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At the Lowest Current Rates

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327 and 329 Bush St.,

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ALL THE LATEST STYLES OF

Boots & Shoes for Ladies, Misses, Chil-
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Made to order at the shortest notice.

Also a full assortment of Benkt's Philadelphia Boots.

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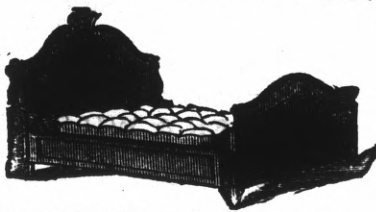
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GOODS,**

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(Running through the Block to Nos. 19 and 21 Turk St.)

Carriage and Coach Work of every description executed with neatness and dispatch.
Genuine imported Concord, Manchester, Dorchester and Portland Wagons constantly on hand and for sale.



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Millinery Emporium**

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One door from the corner of Sutter Street.

MRS. RIORDAN begs leave to inform the ladies of San Francisco that she has received the most elegant stock of Fall Fashions in Millinery Goods, consisting of the latest Paris and New York styles, which she herself selected with care. Please to examine her stock before purchasing elsewhere.

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Of San Francisco, Cal.

PAID UP CAPITAL, \$1,500,000, Gold.

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Exchange for sale on the principal cities of the United States, Great Britain and Ireland.
Commercial Credits issued available in Europe, China and Japan.

This Bank is prepared to transact a general Banking business.
Deposits in Gold, Silver and Currency received subject to check or on special deposit.
Collections attended to and prompt returns made at the lowest market rate of Exchange.

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STOCK AND MONEY BROKER. FOR EIGN
Coin bought and sold. North-East corner of California and Kearny Streets, San Francisco.

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Parlor and Vestry Organs.



Pre-eminent for

Beauty and Purity of Tone,
THEIR CHARMING SOLO STOPS

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ELEGANT DESIGN AND FINISH.

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KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC,
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Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & CO., and HAINES BROS. Pianos.

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Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.
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Malt Liquors and Oilman Stores

314, 316 BATTERY STREET,
SAN FRANCISCO.

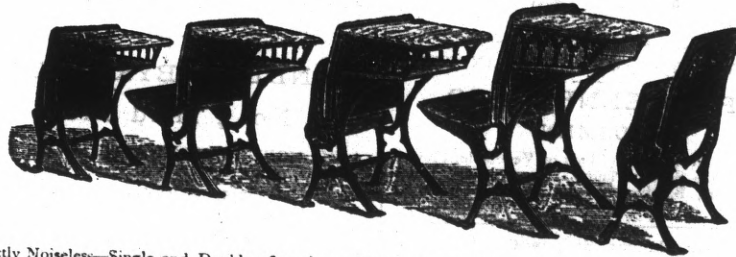
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MALT LIQUORS:

Joule's Stone Ale, Tennent's Scotch Ale, Blood's India Pale Ale, Bass & Co's Burton Ale, Byass' Champagne Ale, Blood's XXX Dublin Stout, Guinness Dublin Stout, Byass' London Porter, Bridge's London Porter, Tennent's XXX Stout.
Foreign Liquors in Cases.

dec14-17

NEW GOTHIC SCHOOL DESKS AND SEATS.
With Curved Backs and Folding Curved Slats.



Perfectly Noiseless—Single and Double—five sizes. The most graceful, comfortable, substantial and economical School Furniture ever offered.

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NEW GOODS

FOR

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BEG to call the attention of those about purchasing Christmas and New Years Presents, to their fresh importation of New Decorations in French and Japanese Porcelain, including Dinner, Tea and Dessert Sets; also, the latest styles Glassware, richly cut and engraved; French Bronzes and Clocks; New Patterns Electro Silver-Plated Ware, including Tea Sets, Ice Pitchers, Cake Baskets, Centre Pieces, Salvers, Casters, Water Pitchers, Epergnes, Tea and Coffee Urns; Fancy Forks, Spoons and Ladies; also, Japanese and French Vases, Jardiniers and Cuspadores, Majolica Ware, Mantel Ornaments, Bronze Inkstands, Smokers' Sets, and Fancy Articles of all descriptions.

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CAPITAL, - - - - - \$8,000,000.
Surplus over \$2,500,000.

LOSSES paid here in cash, immediately on adjustment, in U. S. GOLD COIN.

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430 California Street,

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MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

408 and 409 West Forty-second Street, near Ninth Avenue, New York.



Cash Assets, November 1872, \$5,250,000.
Cash Capital, - - - - - \$3,000,000
Average Income, per day, over \$14,000.

The Largest Capital,
The Largest Cash Assets,
The Largest Annual Income
Of any
FIRE INSURANCE CO.

In the Country.

GEO. C. BOARDMAN, Manager.

HENRY CARLTON, JR., Agent, San Francisco,
Office, 14 Merchants' Exchange,
California Street.

dec14-17.

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FIRE

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General Agency for the Pacific States and Territories.

425 California St.

Merchants' Exchange Building,

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**MERCHANTS' MUTUAL
MARINE
INSURANCE COMPANY**

OF SAN FRANCISCO.

ORGANIZED APRIL 2d, 1863.

OFFICE,

406 California St., San Francisco.

CAPITAL PAID UP, \$500,000. Losses paid promptly in U. S. GOLD COIN.

BOARD OF DIRECTORS.—C. L. Taylor, F. Roeding, Isaac E. Davis, J. B. Scotchler, A. M. Simpson, James Irvine, Jabez Howes, A. L. Tubbs, C. Adolph Low, W. J. Adams, R. E. Raimond, James P. Flint, William Scholle.

J. B. SCOTCHLER, President.
JABEZ HOWES, Vice-President.
E. W. BOURNE, Secretary.

This Company is engaged exclusively in Marine Insurance.

dec14-17.

McNALLY & HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

J. P. SWEENEY.

JAMES MCCLOSKEY.

SEED WAREHOUSE,

(Established in 1853)

Nos. 409 & 411 Davis Street,
Bet. Washington & Jackson. SAN FRANCISCO.

J. P. SWEENEY & CO.
SEEDSMEN.

Constantly on hand, all kinds of Vegetable, Flower,
Field and Tree Seeds; Plants, Trees, Shrubs, Dutch
Bulbous Roots, Budding and Pruning Knives, Garden
Tools, etc. dec14-17

Burlaps, Duck, Canvas, Stripes, Osnabergs and
Linsens. Grain, Ore, Salt, Bean, Wool
and Seamless Bags.

J. & P. N. HANNA,

308 Davis Street,
SAN FRANCISCO.

Seaming, Baling, Fleece, Cotton, Machine and
Sail Twines. Roofing, Sheathing and
Boiler Felt. dec14-17

VILLE DE PARIS.

**KAINDLER, SCELLIER,
LELIEVRE & CO.**

Arrival of New Goods for the
Holidays.

**RICH VELVET POLONAISES,
NEW SUITS,**

The very latest elegant Velvet and Silk
DRESS PATTERNS,
A Beautiful and Striking Novelty. All of which will be
offered during the

Continuation of our Great
Sale
AT REDUCED PRICES.

CITY OF PARIS,
N. E. Corner Sutter and Mont-
gomery Sts.
dec14-3w

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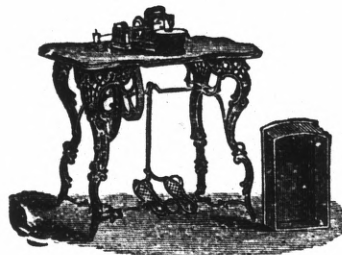
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